

756 who was all covered with syphilitic ulcers, but whom I had no opportunity
838 of seeing, did not die because she was supported by her guardian spirits.
[841] On the other hand, child-birth may result in a complete or temporary loss
of shamanistic power. During the period of menstruation a woman is not
permitted to touch a drum.

Eme'mqut's shamanistic power disappeared after the mythical Triton had bewitched him, and caused him to give birth to a boy. His power was restored to him after his sister had killed the Triton's sister, by which deed the act of giving birth was completely eliminated.¹ Tale 113 also tells of the transformation of men into women. Illa' dressed himself like a woman and went to his neighbors. When River-Man (Veye'mila'n), the neighbor's son, recognized him, Illa', in revenge, filled him with the continual desire to become a woman.

In Tale 129 Kifu's brother became pregnant with twins. When he was unable to give birth, his sister took out his entrails and put the entrails of a mouse in their place. After the children had been born, she replaced his entrails. Apparently the transformation was not complete in this case.

756 FAMILY SHAMANISM. *The Drum.* — In the chapter on guardians and
534 charms I referred to the drum as a household guardian. In connection with
774 professional shamanism I mentioned that the drum is closely connected with
shamanistic performances, but not with the person of the shaman, as is the
case among other Asiatic shamans. I shall point out here the part played
by the drum in family shamanism.

The power of the drum lies in the sounds emitted by it. On the one hand, the rhythm and change of pitch produced by skilful beating with the stick evoke an emotional excitement in primitive man, thus placing the drum in the ranks of a musical instrument. On the other hand, the sound of the drum, just like the human voice or song, is in itself considered as something living, capable of influencing the invisible spirits. The stick is the tongue of the drum, the Yukaghir say. As seen from Tale 9, The-Master-on-High himself, in his creative activity, feeds a drum. Big-Raven borrowed the drum from him, and gave it to men.

The following song, which was sung while beating the drum by a Reindeer Koryak woman of the Taigonos Peninsula, and which may be regarded as a prayer to the Creator (Tenant-mwan), to whom it was addressed, characterizes the relation of the latter to the acquiring of the drum by man.

Text.

539 *Gi'ca ivi'hi' 'ya'yai getei'kilin' nime'leu mini'tvala qoya'u evi'yike i'min
533 "Thou said, 'drum make' well (we) shall live the reindeer not dying also
yava'letin kimi'nu nime'leu."
afterwards children well (let live)."

¹ See Tale 85.

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Free Translation.

"You said to us, 'Make a drum.' Now let us live well, keep alive also the reindeer, and after our death grant good living to our children."

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534 In accordance with the dual character of the drum, as a musical instrument and as a sacred object in the household, it is not exclusively used for ritual purposes. Every member of the family may beat the drum. It is beaten for amusement, for enchantment, for propitiation of the gods, for summoning spirits, and also during family and ceremonial festivals. In every family, however, there is one particular member who becomes especially skilful in the art of beating the drum, and who officiates at all the ceremonies in the series of festivals. Women usually excel in the art of beating the drum (Plate III).

The Koryak drum (ya'yai) is somewhat oval in shape. The specimen represented in Fig. 19, front and back views of which are shown, is a typical

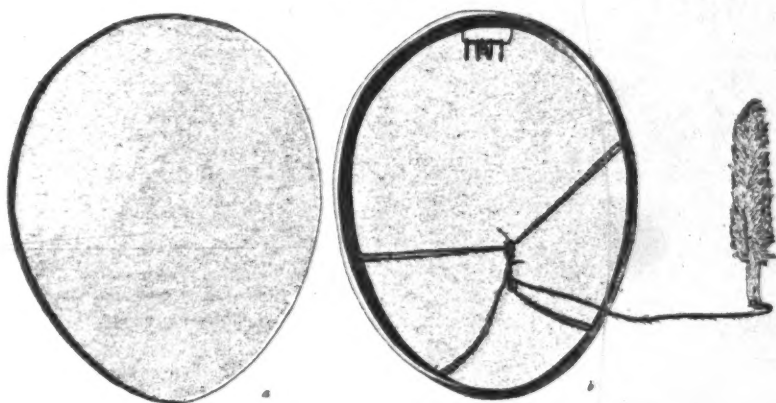


Fig. 19 (717). Koryak Drum. a, Outer Side; b, Inner Side and Drum-Stick.

[271] Koryak drum in size and form. Its long diameter is 73 cm.; the width of its rim is 5 cm., and the length of the stick 45 cm. The membrane covers the drum only on one side. It is made of reindeer-hide. The Maritime Koryak sometimes make the drum-head of the skin of a dog or of that of a young spotted seal. The drum-stick is made of a thick strip of whalebone, which is wider at the end that strikes the drum than at the other end, and is covered with skin from a wolf's tail. Inside of the drum, at four points in the rim, near its edge, are tied double cords made of nettle-fibre, which meet at the lower part of the drum and form the handle. These cords are not arranged symmetrically, but all towards one side of the drum. At the top edge of the rim are attached iron rattles. There is no doubt that the custom of attaching

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[424] them to mankind to help, them in their struggle with the kala. He and his wife Miti' appear as acting personages in the dramatical narrative which constitutes the contents of the magic formulas. The incantations are passed from generation to generation; but every woman versed in this art regards her formulas as a secret, which, if divulged, would lose its power. A magic formula cannot serve as an object of common use. These women, when performing an incantation, pronounce the formula, and at the same time perform the actions described in it. This is done for a consideration. I know of a woman on the Taigonos Peninsula, whose husband was poor and a good-for-nothing, and who made a living by incantations. "The magic formulas are my reindeer, they feed me," she said to me. A good incantation is worth several cakes of pressed tea, or several packages of tobacco, or a reindeer. When a woman sells an incantation, she must promise that she gives it up entirely, and that the buyer will become the only possessor of its mysterious power.

At first, during my stay among the Koryak, I was unable to record any formulas of incantations. To sell an incantation to a foreigner is considered a sin. It was only after I had lived with them for several months that I was able to record the incantations given below. Formulas 1-3 were told me by Navaqu't, a Maritime woman from the village of Kuel; and 4 and 5, by Ty'kken, a Reindeer Koryak woman from a camp on the Topolovka River. Before dictating them to me, the women sent out of the house all the Koryak except my interpreter, lest they should make use of the formulas without paying for them.

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1. INCANTATION FOR THE PROTECTION OF A LONELY TRAVELLER
AGAINST EVIL SPIRITS.

Text.

Tenanto'mwalan ala'itivoño'i: "K'y'miyñin," e'wan "i'čuča 'kala'ina nača'-
(The) Creator began to worry: "Son," says, "likely by the kala carried
i'čičim, ena'nneña yrlqalan kala'ina nača'ičičim." Ele'enu tei'kenin e'lle aiño'ka.
away will solitary sleeping-man by the kala carried away In excrement transformed not susceptible
be, to smell (him) to smell (by the kala).

tañ-i'lqañoi, teñ-ikyē'vi.

Well to sleep well woke up.
began (son).

Free Translation.

The Creator began to worry, saying, "My son will probably be carried away by a kala; he will be carried away by a kala while he is sleeping alone in the wilderness." Therefore the Creator transformed his son into excrement, for the kala does not like the smell of it. Thus the son of the Creator fell asleep well, and woke up without harm.

In this incantation the belief is characteristic that the son of the Creator (that is, the traveller), charmed in this way, when preparing for the night in

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the wilderness, is actually turned by the Creator into excrement, just as, in the Koryak¹ and Kamchadal² tales, Big-Raven's excrement assumes the form of a woman. Something like the same trend of thought, though deviating somewhat from it, is found in connection with similar measures taken in other parts of Siberia for guarding against evil spirits. Among the natives of the Altai, if a person loses all his children, one after another, his new-born child is given as ill-sounding a name as possible: for instance, It-koden ("dog's buttocks"), thus trying to deceive the spirits which kidnap the soul, making them believe that it is really a dog's buttocks.³ In a similar manner, wishing to convince the spirits that the new-born child is a puppy, the Yakut call the child r't-ohoto': that is, "dog's child."⁴ The Gilyak, on their way home after hunting, call their village Otx-mif ("excrement country"), in the belief that evil spirits will not follow them to such a bad village.⁵

2. INCANTATION FOR CHARMING AN AMULET FOR A WOMAN.

Text.

Tenanto'mwan alai'tivoñoi e'voñoi: "Nava'kketi ã'nnna qoẽ tye'ntya'n?"

Creator think commenced say com- (For) daughter what (I) shall bring?⁶
menced:

Ye'nñin ão'nñin ña'anen ã'llinin e'lle kama'kata ayo'ka. Nenenke'vin yook.
Procured brought that hung not (by) spirits visited. Caused stop visit.

Free Translation.

The Creator considered, and said, "What shall I bring for my sick daughter?" Then he procured an amulet, brought it to his daughter, and placed it on her in order that the spirits should not visit her. Thus the amulet⁶ prevented the visit of spirits.

3. INCANTATION FOR THE TREATMENT OF HEADACHE.

Text.

Tenanto'mwaninak ena'n ãini'n lautita'lgin nenatai'kiñvoqen; ne'lqatqen

(By the) Creator he himself headache commences to make; (he) goes
notai'te nenayo'qenat ñau'gisat. Quti'ninak aal ãnãa'tkinin qoli'ninak pe'kul
in the wilder- overtakes two (all alone One axe holds one woman's
ness with wife).

ãnãa'tkinin. i'miñ ña'zit inala'xtathenat nenanyai'tatqenat. Nava'kikin le'ut
holds. All those (he) led away brought home. Daughter's head

quti'ninak a'ala nenaala'tkoñvoqen quti'ninak vala'ta nenat'npugen. Miti'
one with axe knocks one (with)knife thrusts. Miti'

¹ Tale 121.² Steller, p. 261.³ Verbitsky, The Natives of the Altai, p. 85.⁴ Trostchansky, p. 55.⁵ L. J. Sternberg, Materials for the Study of the Gilyak Language and Folk-Lore (Publication of the Imperial Academy of Sciences in St. Petersburg, p. 31). *In press*.⁶ Any object given to wear may serve as an amulet in this case, since it becomes a guardian warding off the visits of the *kalan* by virtue of the incantation.

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eni'k čäke'tte nele'qin ni'uqin: "qawya'nvat ŋava'kik." Ni'uqin: "ena'n čini'n
to his sister goes says: "Charm (my) daughter." Says: "He himself
tashe'ñin tei'kinin ena'n čini'n nenmeleve'nñin."
pain made he himself let cure."

Niyaiti'qen, ni'uqin: "gina'n čini'n tashe'ñin getei'kili."
Comes home, says: "Thus thyself pain madest."

Na'čit ala'tkulat pane'nak galla'lenat. Gičhathične'ti nelle'qin. Gičha'-
Those with axe to the old carried off. To country of goes. In country
cutting place

thičñik yaya'pel nenayo'qen. Na'visqat ŋa'nko va'tkin. Mi'lut ge'yillin.
of dawn little house reaches. (A) woman there lives. Hare gave (him).

Ganyai'tilin lawtika'tičñin. Kai'ñan mi'lut, le'vut kunme'levenin tethr'yñu
Brought home for head-band. Cries hare, head cares (with) seam

konnomaña'nen a'yikvan ne'lyi hekye'lin nime'leu. Geme'leulin.
joins closer better became woke up better. Cured.

Free Translation.

The Creator himself caused his daughter to have headache. He went to the wilderness, and overtook a couple, — a kala with his wife. The former had an axe; the latter, a woman's knife. The Creator took the couple and brought them home. Then the kala commenced to knock with his axe the head of Creator's daughter; and the kala's wife began to hack the head of the girl with her knife. Miti', the mother of the latter, went to Creator's sister, and said, "Charm away my daughter's headache." Creator's sister answered, "The Creator himself caused the sickness: let him cure it."

Then the Creator carried back to their old place those who were knocking with the axe, and cutting with the knife, the head of his daughter. After that the Creator went in the direction of the dawn, and when he reached there, he came to a little house in which a woman lived. The woman gave him a hare. The Creator took it home, and of it made a head-band for his daughter. The hare cried out, and in that way cured the girl's head. The seams of the injured skull joined together. Each day she woke up better, until she was entirely cured.

The story contained in this incantation is as follows: Creator (or Big-Raven) went into the wilderness, met a kala with his wife, and took them home. The kala had an axe, and his wife had a woman's knife; and they began to cut the head of Big-Raven's daughter, owing to which she suffered from headaches. Miti' went to Big-Raven's sister to ask her to work a charm over her daughter; but she was a woman shaman, and knew the cause of the girl's illness, and replied that her father himself had caused the illness, and that he should cure her himself. Miti' returned home, and said to her husband, "You yourself have caused the disease." Then he took the two kalau and carried them back to the wilderness.

In order to cure his daughter's wounded head, he went toward sunrise. There he found a little house in which lived a woman. That woman, according to the explanation of the woman from whom this incantation was recorded, was the Sun herself. She gave Creator a hare to cure his daughter. He took the hare home, and tied it around his daughter's head. The hare cried, and cured her head with its crying. The wounds closed up.

It may be remarked here that the hare is an important amulet. It is

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looked upon as a strong animal, hostile to the kalau. In Tale 74 Eme'mqut kills the kalau by throwing a hare's head into their house. During incantations, hare's hair is plaited into the hair of the parts cut; and sometimes parts of the hare — such as its nose, or a part of its ear — are attached to the charm-string. Since the formula speaks of a hare whose cry is to effect the cure, and since in reality the charm is made of a part or parts of a hare, it would seem that these parts serve as substitutes for the whole animal.

4. INCANTATION FOR THE CURE OF SWELLINGS ON THE ARM.

Text.

Tenanto'mwanen Miti'in kimi'yūn e'wan: "Menganno'titkin." "Miti',
 Creator's (and) Miti's son says: "Arm swells." "Miti',
 qo'yañ welv-i'san, walva-oča'mūn!" Ganto'len a'ñqan gagetača'ñvōlen,
 fetch raven's coat, raven's staff! Went out sea to look upon began,
 galqa'llen anqatai'netiñ, vā'yuk gayo'len. Ya'xyax qolla milu'tpil koai'ñan.
 went to sea-limit, then reached. Gull other little hare cry.
 A'ñqan yawa'ye gapa'ñvōlen. Esgina'n a'ñak ganapa'ñvōlen. "Tu'yi, če'qāk
 See great distance (to) dry commenced. They (by) (to) dry (the sea) to look upon began,
 "You two, what for
 nayava'ñvotkinetk?" E'wan: "Mu'yi tnu'tila tnutka'ltisño nayava'ñvotkine'mok.
 need are?" Say: "We for swollen, for bandage on swelling need are.
 Mu'yi mitaiñanvotkine'mok, u'ña anno'tka!" E'wan: "Minyai'tatitk!" Nenayai'.
 We two together cry, not swells! Says: "Shall take you two home!"
 tatqenat ña'čit nenaya'vaqenat kimi'yñik tnutka'ltisño. Nenqā'uqin tñu'tik.
 two home these two uses (as) son for bandage of swelling. Stopped swelling.
 Esgina'n ai'ñak, tño'tgışin u'ña amai'ñatka. Am-aiña'nva tño'tgışin
 They when cry, swelling not increases. All by means of crying swelling
 nenmelewe'titkin. Geme'leulin.
 improves. Recovered.

Free Translation.

Creator's and Miti's son said, "My arm is swelling!" Then Creator said to his wife, "Miti', fetch my raven's coat and my raven's staff!" She brought them. Creator dressed himself and went out to the sea, looked upon it, and went to the limit of it. There he met a couple, — a gull and a little hare. Both were crying, and from their cry the tide became lower, and the shore commenced to dry. Creator asked them, "For what are you both used?" They answered, "We are used for swollen men, — for a bandage on swelling. When we both cry together, the swelling ceases." Then Creator said, "I shall take you both home." Then he carried them both home, and used both for a bandage on his son's swelling. From their cry, the swelling ceased to increase. Then, all by means of their crying, the swelling improved, and Creator's son recovered.

When the patient is a woman, the beginning of the incantation is: "Daughter of the Creator and Miti'." The Creator asks Miti' for the coat and staff. The association in the text, of the idea that the crying of the gull and the hare causes the tide to ebb and the swelling to go down, is interesting. The water

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recedes on account of the screaming of the gull and of the hare; and in the same manner the swelling is made to decrease by their screams. Of course, on the bandage or amulet, only parts of the hare or gull are used, such as the hare's hair or the beak of the gull; but these parts are substituted for the whole animal.

5. INCANTATION FOR RHEUMATISM IN THE LEGS.

Text.

Miti'in kimi'yūn nagitkataletqen. Vā'yuk Tenanto'mwanen kimi'yūn
Miti's son (with) legs ill. Then Creator's son
nagitka'yan. *Na'visqat, qre'tgin welv-i'san, walva-oča'mhīn.* Vā'yuk
legs (ill). *Wife, fetch raven's coat, raven's staff.* Then
ganto'len, ei'yen o'miñ ninenčiče'tqin. Vā'yuk čičei es'gatgisne'te, vā'yuk
went out, sky always looked. Then flew to sunrise, then
tin'u'pnāqu venviye'un. Es'ga'tgisniik vā'yuk gayo'len tin'u'pnāqum, gañvo'len
big mountain clearly saw. On the sunrise side then reached big mountain, started
čatapoge'ngik tin'u'pnāquk, vā'yuk gata'pyalen gisgo'la'laqak. Enne'n vā'aye'mkin
(to) ascend big mountain, then came up to (the) very top. One assembly of grasses
nappa'tqen. Vā'a'ykinin o'miñ yalñā'gisne gayik'i'sulane, o'miñ čatapatkala'tke.
standing. Of grass all joints with mouths, all chewing.
"Tu'yu čeqak nayavañvola'kñatik?" *Mu'yu gitkatalo'. Mosginan ka'lau
"You what for used are?" "We with leg-pain. We kalau
mitkono'mvonnān." Na'nen vā'a'yemkin ninepyi'qin, nenanya'ita'tqen, me'no
eat." That assembly of grasses pulled out, carried home, where
kimi'yūnin gitka'lgim nanena'ta nenapin'a'nagen. O'miñ ka'lau vā'a'ya
son's leg therewith bound. All kalau (by the) grass
ku'nñunenau, o'miñ gitkalqa'tūlau ka'lau ku'nñunenau. Vā'yuk geme'leulin.
eaten, all upon legs coming kalau eaten. Then recovered,
gaenqāeulin gitkata'lik ge'mge-kye'vik ayi'kvan. Geme'leulin.
ceased leg suffer at every awakening anew. Recovered.

Free Translation.

Miti's and Creator's son had pains in his legs. Then Creator said to Miti, "Wife, fetch my raven coat and raven staff." Then Creator went out and always looked up at the sky. Then he flew in the direction of the dawn. Soon he caught sight of a big mountain on the side of sunrise. He reached that mountain, started to ascend it, and finally went to the very top of it. There he found an assembly of Grasses. All their joints had mouths that were always chewing. "For what are you used?" asked, then, Creator. "Our legs pain us," answered the Grasses; "and we eat the kalau that cause the pain."

Creator drew that assembly of Grasses out, carried them home, and bound his son's legs with them. The Grasses ate all kalau that came upon the legs and caused the pain. Then Creator's son ceased to suffer with his legs, at every awakening he felt better, and finally recovered.

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It may be remarked, in connection with this formula, that the grass mentioned is a species of *Equisetacea*, the joints of which are regarded as mouths that eat kalau. Grass charmed in this manner is tied around the affected part.

796 came out to welcome it with burning fire-brands. They put these down on the ground at the point where it began to slope toward the shore, together with a dish filled with berries of *Empetrum nigrum* and covered with sacrificial sedge-grass. As a strong wind was blowing, stones were put upon the grass to prevent its being blown away. The women danced, shaking their heads, moving their shoulders, and swinging their entire bodies with arms outstretched, now squatting, now rising and singing, "Ah! a guest has come!" and exclaiming joyfully, "Ala, la, la, ho, ala, la, la, ho!" In spite of the cold and wind, they were covered with perspiration, owing to their strenuous and violent movements; and they soon became hoarse from singing and screaming. From time to time, one or the other remained squatting for a little while to take a rest, and then again rejoined the dance (Plate IV, Fig. 1). When the sledge with the whale had reached the shore, the women went into the house, took off their dancing-costumes, and soon returned with pails and troughs for gathering the blood and the entrails, and with bunches of grass on which to spread the meat and skin before they should be divided. The men threw the whale from the sledge upon the ground. One of the women, among whom were the two wives and two sisters of the owner of the nets that had caught the whale, took alder-branches and a bunch of sacrificial grass, and, after having whispered an incantation, put them into the mouth of the white whale. There is no doubt that this was a sacrifice symbolizing a meal given to the whale; but the Koryak were unable to explain to me the meaning of the alder-branches. "Our forefathers used to do this way," they said. Then the women cleaned the body of the whale with grass, and covered its head with a hood plaited of grass, apparently with the idea that the whale should not see how it was going to be carved.

Before putting the branches into the whale's mouth, Kílu'-keña,¹ the older widowed sister of Qaiví'lok, known in the village as the woman most expert in pronouncing incantations, bent over the whale's head, and, assisted by her younger sister, pronounced the following incantation:² —

• [539] "The Creator said, 'I shall go get a white whale for my children as food.' He went and got it. Then he said, 'I shall go for an alder-branch.' He went and brought a branch. He brought the branch for the whale. Later on he again procured the same white whale: again he brought a branch. Thus he always did, and thus he always hunted."

Then the men flensed the whale, and the women gathered the blood, and divided the meat, blubber, and skin into parts (Plate IV, Fig. 2). At the same time that the white whale was brought, other hunters from the settlement brought a ringed seal (*Phoca hispida*) and a thong seal (*Erygnathus barbatus*); and these were included in the following festive ceremonies. They were also

¹ She is represented with a drum on Plate III.

² I learned the meaning of this incantation many months after, when I revisited the settlement in the spring. Unfortunately the text of this incantation remains undeciphered. I therefore give only the translation.

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"Wu'tna gñakma'yit, ti'tkitit, a'tta'pīl te'ñtñin."

"This in thy side, Sea, a little dog (I) delivered."

In Kuel, the Koryak Qaivi'lok smeared the guardian of the nets with the blubber of a seal which he had caught, and said, —

"Qakintatva'utkin qo'npiñ e'na'an mñtñnyit."

"Give luck always thus (I) will proceed."¹

When the official chief of the Reindeer people of Taigonos went down to the sea in the summer to hunt seals, he killed a reindeer, and, addressing the sea, said, —

"Añqai'tñ qoyā'ña, a'ñlai ha gr'ce. Ala'pka gr'mma yaq yakyula'itñ?"

"(To the) sea (a) reindeer, Oh, yet thou. (If) not I how for life?"
mother, lookest

In free translation this prayer means, "To the sea (I offer) a reindeer; yet thou art our mother. If thou wilt not look, how shall we live?"

¹ That is, swear.

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VIII. — MYTHS OF THE REINDEER KORYAK OF THE
TAIGONOS PENINSULA.

Camps on the Topolovka, Kilimadja, Chaibuga, and Avekova Rivers.

1. Sedge-Man's Daughters.

Yiñe'a-ñe'ut and Čan'a-i-ña'ut lived alone in the wilderness. Their mother used to carry food to them. They never saw their father's house: they were quite young when they were taken to the wilderness. They only knew their mother. All they knew of their father and their brothers was what their mother had told them.

One day Eme'mqut went out into the wilderness. Suddenly he noticed a house. Two girls, Sedge Man's (Velaute'mtila'n) daughters, were living there. The younger sister came out, and said to Eme'mqut, "Let us have a shooting-match, and try to hit each other." — "I have not come here to shoot at you," replied Eme'mqut. "I went out into the wilderness, and came upon your house by chance." She said, "Go home and get your bow. People don't come to us without purpose. Whoever comes has to have a shooting-contest with us."

Eme'mqut went home, and took Illa' and Big-Light (Qeskin'a'qu) along. "Come on!" he said to them. "There are two girls who wish to have a shooting-game."

The three of them went. They arrived at the house of the girls, and the contest began. Both sides used up their arrows, and not one was killed on either side. Then the elder sister said to the younger, "Get the arrow with the mouth." She got the arrow. The older sister shot it, and the arrow pierced the three men at once. Then the elder sister said, "Come, let us now put an end to all their relatives, that they may not come to us also." They went and killed Creator (Tenanto'mwan), his wife, and all their relatives. Then they returned home.

Yiñe'a-ñe'ut and Čan'a-i-ña'ut were sitting in their hut, waiting for their mother; but she never came. The girls were starving, but did not know where to go and find out about their parents.

One day, while Yiñe'a-ñe'ut was sitting in her hut, an earth-spider crawled from her forehead down to her chest. She took hold of it, threw it on the ground, and said, "Have you no other place to crawl about?" As soon as the spider fell on the ground, it turned into an old woman, who said to Yiñe'a-

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ñe'ut, "I have come with news for you, and you throw me to the ground." — "Why did you come crawling upon my face, and not in the proper way?" rejoined Yiñe'a-ñe'ut. The old woman said then, "Sedge-Man's daughters killed your brothers, your father, mother, and all the rest of your folks." Yiñe'a-ñe'ut asked, "How shall we live now?" — "Kill those girls, and then bring your people back to life; but first of all get their arrow that has a mouth."

They accompanied the old woman. First they went to their father's house, and found all the people killed. On the following morning they started off to the two sisters. They arrived there when the sisters were still asleep. They entered the house, found the arrow, and concealed it. Then they went outside and shouted, "Girls, come out! We have come to have a shooting-match!" The two sisters did not come out, but said, "Girls, why should we fight? Better come in: let us live together." But Yiñe'a-ñe'ut said, "You killed our brothers and parents. We will not live with you: we will fight with you."

Those girls came out of their house, and their shooting-match with Yiñe'a-ñe'ut and her sister began. They shot off all their arrows, but no one was killed on either side. The two girls said, "Girls, let us stop shooting: let us live together." — "No," replied Yiñe'a-ñe'ut, "we will not stop now; let us finish first." Then those girls said, "Let us have a contest in shamanistic skill."

The elder of the two girls pronounced an incantation, and the sea rose, and flooded the earth. Yiñe'a-ñe'ut and her sister had snowshoes on, and they were raised up with the water; but the two girls were drowning. The elder one ceased her incantation, and the waters receded. Then Yiñe'a-ñe'ut began in her turn. A storm broke out, and the snow drifted, and covered up the girls. They implored her, saying, "Stop; let us live together." Yiñe'a-ñe'ut caused the storm to stop; but she said to the girls, "I will not live with you. I want to finish our combat: let us fight again." She ordered Čan'a'i-ña'ut to get the arrow with the mouth. "Get it quick!" she said. "It is time to put an end to them, else they will keep annoying us for a long while." Yiñe'a-ñe'ut took the arrow and bewitched it, saying, "Just as you used to serve them, serve me: pass through one, and enter into the other."

The arrow went flying, and killed both sisters at once. Then Yiñe'a-ñe'ut revived her brothers. When they arose, Eme'mqut asked, "And where are those girls?" Yiñe'a-ñe'ut replied, "You were unable to master these women, and I killed them." — "Bring them also back to life," Eme'mqut said. Yiñe'a-ñe'ut revived the girls, and Eme'mqut married the elder one, who said to him, "Why have you married me? My brothers will come and kill you and me." Yiñe'a-ñe'ut went home, and restored all her people to life. Čan'a'i-ña'ut remained with her brothers.

Then they went to visit his wife's father. As soon as her brothers saw Eme'mqut, they killed him; but Yiñe'a-ñe'ut came at night, and revived him.

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On the following morning his wife's brothers said, "It seems to be impossible to kill him."

After that they lived in peace, and called on each other. That's all (o'pta).

Told by Tykken, a Reindeer Koryak woman, in camp on Avekova River, June, 1901.

2. The Dogs of Creator.

Once upon a time Eme'mqut went with his folks and his guests to participate in reindeer-races. Only the Dogs were left at home. After the departure of their masters, the Dogs arranged a feast. They brought a leather bag filled with seal-fat into the house, put on fur coats in which dead people are burned, and beat the drum. They dipped the drum-stick into seal-oil, and poured seal-oil over all the fur coats. They cooked some seal-meat, and put it on a wooden platter. The Dogs said to one another, "Let some one divide the meat evenly." But a little Puppy that was among them said, "No, let us rather rush upon the meat all at the same time: let every one get as much as he can take hold of." The Dogs did so. They threw themselves upon the platter. Of course, the big Dogs took the largest part, and the little Puppy got a very small share. The Puppy went outside and sat down in front of the house, while the rest of the Dogs still continued beating the drum. Suddenly the Puppy noticed that his masters came driving back. He howled in order to warn his comrades; but the other Dogs did not believe the Puppy, and continued beating the drum. Thus their masters found them in the house. They threw them out of the house. The Dogs grew angry, and ran away into the wilderness.

Creator (Tenanto'mwan) said to Eme'mqut, "Go with your wife to look for the Dogs." They drove off on reindeer-sledges. A violent gale with drifting snow broke out. Eme'mqut and his wife lost their way, and came to the house of a kala. Eme'mqut's wife said, "I will go and see who lives there." She climbed up on the underground house, looked into the opening, and saw an old man on the crown of whose head were two lakes with two ducks swimming in them. She went down from the house, and said to her husband, "We have come to the house of a kala. The old man has two lakes on his head, with two ducks swimming in them."

Suddenly the bear-dog commenced to bark. The old man's sons looked out from the house, and, seeing Eme'mqut and his wife, they said, "Food has come to us of its own accord." — "What kind of food?" said Eme'mqut's wife. "I am your sister." The young men ran to their father, and said, "The newly-arrived woman says that she is our sister." The old kala said to his sons, "Go and ask her who her father is." They went and asked her. She

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replied, "My father has two lakes on his head, with ducks swimming in them." The kala's sons reported her reply: and, after having thought for a while, the old man said, "Oh! I remember now. I was once eating some marrow, then I put it away for a while; and when I wished to take it again, the marrow was gone. That marrow must have become a daughter of mine. Go out and tell them to come in." Eme'mqut and his wife entered the house. The kalau set human flesh before them. The woman said to the old man, "Your son-in-law does not eat human flesh: give him some reindeer-meat." They cooked some meat for him, and she made believe that she was eating human flesh; but, as a matter of fact, she did not put it into her mouth, but into her sleeve. Thus they staid at the kala's house for two days. Then the gale ceased, and they drove home. That's all.

Told by Tykken, a Reindeer Koryak woman, in camp on Avekova River, June, 1901.

3. Eme'mqut in Search of his Brother.

Creator (Tenanto'mwan) lived in affluence. He had a large herd of reindeer. His sons, Eme'mqut and Big-Light (Qeskin'a'qu), always staid in the pasture-ground. They would come home only in the daytime, and at night they would go back to watch the reindeer. One morning Eme'mqut woke up among the herd, and discovered that his brother was not there. He looked for him among the reindeer, but did not find him, and thought that he must have gone home alone. He went home and said to his folks, "Has brother been here?" They replied, "He left last night, and we have not seen him since."

Eme'mqut travelled all over the country, making inquiries, but could not get any information about his brother. When he was returning home, he noticed a small house in the wilderness. He entered, and found an elderly woman in the house. She asked Eme'mqut, "Why did you come here? No one ever comes to me." — "I am driving all over the country, looking for my brother. Thus I happened to come upon your place." — "You will not find him," she said. "If you will not betray me, I will tell you where your brother has been taken to." — "I will not tell on you," Eme'mqut answered. "The kalau have killed your brother, and carried him off to the other side of the sea, to their settlement (kala'-ne'myitan). My brothers live there too; but I have been carried into the wilderness, that I should not tell any one that your brother had been killed. When you go there, take along some bracelets and needle-cases as presents for the girls. They will then tell you just where your brother is."

Then Eme'mqut went home. His father met him, and said, "You must have discovered something, since you have been away such a long time." —

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"Yes," he replied, "I have been told that the kalau killed my brother." His father said, "Don't go to look for him. He was killed, that cannot be helped. They will kill you too." — "Let them kill me," Eme'mqut replied. "If they have killed my brother, let them kill me too."

Eme'mqut took long walks in the wilderness, and climbed mountains, in order to develop his strength. He would carry huge stones on his shoulders until he became exhausted; he would support heavy weights on his outstretched arms; he would pull up trees, and break tree-trunks with his fists. Then he said, "I am a strong man: now I will go to the kalau."

He made some bracelets and needle-cases, and started. On his way he stopped at the house of the woman who had given him information before, to inquire about the trail. She said to him, "Don't go! They will kill you." — "I shall go, anyway. Tell me the way," he said. Then the woman said, "Go straight ahead. Soon you will see some old human bones; then you will pass some fresh human bones; then you will drive over the bodies of people who were killed long ago, finally over bodies of people just killed; then you will see the village in which my brothers live; and beyond that is the village of the kalau."

Eme'mqut went. Soon he saw piles of old human bones, then there were fresh bones on the trail, then decaying bodies of people; finally he saw the fresh bodies of people recently killed. At last he saw a settlement. Seeing that Eme'mqut was driving up to them, the old men from the settlement said to their sons, "Somebody is coming! Let us have a ball-game, boys, to meet the guest." They began to play. Eme'mqut arrived, and joined the game, and none of them was able to match him. Then they stopped playing. The old men asked him, "What have you come here for?" — "I am looking for my lost brother," he answered. "Nobody has ever come here: he is not here," the old men said.

They entered the house, and gave Eme'mqut to eat. When they were about to go to bed, Eme'mqut went out. Then he overheard a conversation between two girls, who did not notice his presence. One of them said, "Eme'mqut has come to-day, and the kalau are going to kill him to-morrow."

Eme'mqut went up to the girls, gave them bracelets and needle-cases, and asked them about his brother. "It is true," they said, "the kalau killed your brother, and carried him away to their settlement." Eme'mqut returned to the house and went to bed. When he arose in the morning, the old men said to him, "The kalau are coming. They will kill you."

The kalau arrived, and began to play with the people. One of the old men said to Eme'mqut, "Let me hide you in my belt, that they may not kill you." The old man concealed him in his belt, and began to fight with the kalau. When the kalau struck a man over his head, his skull broke to pieces. Suddenly Eme'mqut freed himself from the old man's belt, and joined in the

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* 773 fight. He hit the kalau over their heads; and as soon as he struck at a
 539 head, it would fly off. Thus he killed all the kalau. Then he said to the
 ● people of the settlement, "Come on to their village. Let us put an end to
 them: otherwise their children will grow up, and will kill people." They went
 and killed all the women and children with their clubs.

Eme'mqut said to the old people, "Take all their things, and I will only
 take my brother." He soon found his brother's flayed body. His skin was
 spread over a bed, like a reindeer-skin. He took the skin along, and
 drove away.

Eme'mqut looked for a shaman to revive his brother. He was unable to
 find one for a long time. Finally he found Broad-soled-One's (Umya'ilhin)¹
 daughter. "I will try to revive a wild reindeer from one of its vertebrae,"
 she said, "and then I will restore your brother to life." She began her incan-
 tations over the vertebra, and suddenly a wild reindeer got up and ran away.
 "Now," she said, "I know that I shall be able to revive your brother too."
 Eme'mqut took her home. There they spread a white reindeer-skin, put Big-
 Light's skin on it, and covered it with another reindeer-skin. Broad-soled-One's
 daughter began her incantations. First, two legs appeared from under the
 skin, then arms, then a head was thrust out, then the skin cover began to
 rise. Finally Big-Light arose. They poured blood of a freshly slaughtered
 reindeer over his head, then he was given the marrow to taste, and they asked
 him, "Do you taste the marrow?" — "No," he replied, "it is just like a piece
 of wood." Then they poured more reindeer-blood over his head, and again
 gave him some marrow to taste. "Well, do you taste it now?" — "Yes," he
 said, "the marrow tastes just as sweet to me as it used to be when I was watching
 the reindeer-herd."

Thus Big-Light was completely restored to life. He married the shaman
 girl, and they lived comfortably. That's all.

Told by Ty'ken, a Reindeer Koryak woman, in camp
 on Avekova River, June, 1901.

4. Yiñe'a-ñe'ut and the Cloud People.

It was at the time when Creator (Tenanto'mwan) lived. His son Eme'mqut
 once said to his sister Yiñe'a-ñe'ut, "Let us go and hunt wild reindeer." While
 they were preparing to go, Miti' said to her daughter, "Here, take this dog-
 skin. When your brother starts from your camp to go hunting, and leaves
 you alone in the tent, let him throw this skin over you. Then you will turn
 into a dog. Then the young men who may happen to come up to your place
 during your brother's absence will not want to marry you."

¹ A name of the wolf used in tales (see p. 89).

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Eme'mqut and his sister left and went hunting. They put up a tent and settled down there. Every time, before Eme'mqut left the tent, he would put the dog's skin over Yiñe'a-ñe'ut, and she would be transformed into a dog. 773X
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Once Eme'mqut, after having killed a reindeer, met Envious-One (Nipa'i-vatiñin), who was also out hunting. Envious-One said to Eme'mqut, "We go out hunting, and are unable to procure any wild reindeer, while you always succeed in killing some." — "If you are unable to get them yourselves, you may take some of my meat," replied Eme'mqut. Envious-One said, "I will go with you to your tent, and will take the meat from there." They went. Envious-One entered Eme'mqut's tent, and, seeing the dog, he said, "What a nice dog you have!" But Eme'mqut only said, "What is the use of looking at the dog? Better eat, and take some meat home."

Envious-One ate, put some meat into his bag, and carried it home. At home he said, "We are unable to kill any wild reindeer, but Eme'mqut kills them. He has also a fine dog at home."

Envious-One got up the next morning, and went to Eme'mqut's tent while the latter was away. The dog was tied to a post. He played with it, took off all his clothes, and kept on fooling with the dog. Suddenly it broke loose, and ran away.

The dog ran and ran until it was exhausted. Then it stopped, took off its skin, and became Yiñe'a-ñe'ut again. She looked, and noticed that the place around her was strange to her. She went farther, and soon came up to a tent. She entered, and found there a girl by the name of Cloud-Woman (Ya'hal-ña'ut). Cloud-Woman asked her, "Where are you going?" Yiñe'a-ñe'ut replied, "I was turned into a dog. Envious-One came and played with me; but I did not care for him, so I broke loose and ran away." Cloud-Woman said, "Well, let us live here together. Some people are serving for me at home; and my brothers have placed me here while the people are serving there." Thus the two girls settled down together.

Eme'mqut came back from his hunt, and found only a remnant of the strap. The dog was not there. "Envious-One must have been here, and must have tried to play with her, so she broke loose and ran away," thought Eme'mqut. He went home and told his father that his sister had run away, apparently to escape Envious-One, who must have been in the tent during his absence. To this Creator replied, "It is hard to look for her now, during the summer. Wait until winter comes, then you may look for your sister."

Summer passed away; and as soon as snow had fallen, Eme'mqut began to drive about to all the camps of the Reindeer people, but he could not find his sister anywhere.

One day when Yiñe'a-ñe'ut and Cloud-Woman were sitting in their house, a violent storm broke out; but, instead of snow, reindeer-hair was falling down. Cloud-Woman said to Yiñe'a-ñe'ut, "Hide yourself. It is my younger sister

X 773 who is coming. If she sees you, she will tell brother about you when she
539 gets home. He will marry you, and I shall again be alone." Yiñe'a-ñe'ut
hid herself. Cloud-Woman's sister came. Cloud-Woman said to her, "Why
have you come so early?" Her younger sister replied, "Why don't you love
me any more? Heretofore you used to say all the time, 'Stay with me, stay
with me!' and now you don't want me to come. It seems that you have a
friend here." — "How can any one be here?" replied Cloud-Woman. "You
always come just for a short time, and just unsettle me. I feel still more
lonesome afterwards, when I am left alone. I feel much better if I am left
alone altogether." Her younger sister went home and said to her mother,
"There seems to be some one with sister. Heretofore, when I used to go to
her, she would beg me to stay, and now she chases me away." — "Why,
who can be with her?" said her mother. "I suppose that she wants you to
return to me soon to help me around the house."

After a long time had passed, Cloud-Woman's sister came to visit her
again. Again she came preceded by a violent storm of reindeer-hair. As
before, Cloud-Woman asked Yiñe'a-ñe'ut to hide herself. She did so, but in
her hurry forgot to hide the work on which she was engaged. Cloud-Woman's
sister came, and said, "I told you that there must be some one with you
here. Here she has left her sewing." — "Who should be here with me?"
replied the older sister. "This is my work. I am working on two pieces at
once. When I get tired of one, I take up the other." — "No," replied the
younger sister, "I know your work. You don't embroider as well as this.
These are fine stitches, while yours are large and far apart." The younger
sister staid there a little while, and went home. She went to her mother, and
said, "Surely some one is stopping with sister. I saw some very fine and
close sewing there. Sister cannot embroider so well." But her mother said,
"Perhaps it is just as your sister has told you. She makes fine stitches until
she begins to feel lonely, and then, when she gets tired, she begins to make
her stitches far apart."

In a few days Cloud-Woman's sister came to her suddenly, without being
preceded by a storm, and there she found Yiñe'a-ñe'ut. "Well, sister," she
said, "was I not right when I said that you had a friend?" — "Yes, that is
true," Cloud-Woman answered, "but don't tell at home that you have seen
my friend here with me." — "I am not going to tell," said her sister. The
three girls spent the whole day together. When it became dark, the younger
sister went home. Before she had left, her elder sister warned her again,
saying, "Don't tell anything at home, else they will take away my friend from
me, and I shall again remain alone. Now you may come here every day."

When the younger sister arrived in the settlement of the Cloud people,
her mother asked her, "Why did you stay so long with your sister?" — "Because
I found a girl at her house. She tried to hide her from me. She says that

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she is Creator's daughter." Her mother said to her, "Don't tell your brothers about it." — "No, I won't," the girl replied. 773 *

Soon her brothers came. The girl said to her mother, "Cover me up with something. I have a very strong desire to tell my brothers about Yiñe'a-ñe'ut." Her mother covered her over; but soon the girl came out from her hiding-place, and said, "Mother, I will tell them." Her brothers heard it, and questioned her. Then she told them what she had seen. She said, "Creator's daughter is stopping with our elder sister, but she asked me not to let you know about it." 539 •

When all had gone to bed, the oldest of the brothers, Cloud-Man (Ya'hala'n), descended into his elder sister's house, awakened Yiñe'a-ñe'ut, and inquired where she had come from. Cloud-Woman awoke, and asked him what he had come for. He replied, "I want to marry your friend, and take her up to our settlement, together with you, so that you may not be left alone any more." Cloud-Man took the two girls and carried them up.

Down on earth Eme'mqut had visited all the villages and camps, and could not find his sister anywhere. Finally he ascended to the village of the Cloud people, to the place whence clouds descend to the earth. When he arrived, he was invited to a ball-game. They played a football-match, and no one was able to match him in power, or skill in handling the ball. "Stop playing," said old Cloud-Man to his sons, "you are unable to overcome the visitor."

Eme'mqut stopped outside to look at the reindeer-herd. Suddenly he noticed that the herd began to decrease in size, then it increased again, contracting and expanding like clouds. He looked at the tent, and it also contracted and expanded. He went inside, and saw that the kettles over the fireplace also contracted and expanded continually, like clouds. He asked his sister whether she liked the country. She answered, "At first everything appeared to me as it does to you now; but soon I became accustomed to the country, and things don't appear to be now increasing in size, now decreasing."

On the following morning, Eme'mqut went down from the Cloud settlement and returned home. His father and mother asked him, "Well, have you found your sister?" — "Yes, I have," he replied. "Is she getting along well there?" asked Creator. "She says that she is getting along well; but everything in her country is continually changing its size," said Eme'mqut. "That is the way of the Walking-Cloud-Men (Ilyuyiñe'mila'nu)," said Creator. "No, she will not like it there. I will cause her to come down to the earth."

Creator took an old bear-skin, and beat it with a stick. At once a violent wind-storm broke out, with a heavy fall of snow. It drove the moving clouds, and tore out Yiñe'a-ñe'ut from among them. She fell down to earth, and happened to strike the house of two kalat,¹ two cousins. One of them hunted human beings; the other one, wild reindeer. The latter said to his cannibal

¹ Kalat is the dual form of kala (*pl.* kalaa).

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cousin, "Go and see what it was that knocked against the roof of our house." He went, saw the girl lying there, and at once began to lap her with his tongue. He intended to eat her up, and did not return to the house for quite a while. Then his cousin, whose name was Evi'kala'n, went out, looked at the girl, and pushed away the cannibal, saying, "Don't touch her. We will rather both of us marry her." The cannibal consented. They brought Yiñe'a-ñe'ut to her senses, and lived with her. But the cannibal still desired to eat her. Every time the three went to bed, he would attempt to lap her; but Evi'kala'n always restrained him.

One day the two cousins went away hunting. Before leaving, Evi'kala'n said to Yiñe'a-ñe'ut, "Each of us has a mother, and both are cannibal women. If they should come here during our absence, hide yourself, else they will eat you."

They went away. After they had left, Yiñe'a-ñe'ut went out, and heard the voices of women. One of them said, "If my son has killed a man, he surely will have left some flesh for me." — "My son does not eat any human flesh," said the other, "and I shall find nothing." — "I will divide with you if I find any human flesh."

Yiñe'a-ñe'ut went into the house. There was a large stone in the house. She entered it, and hid in it. When the women entered the house, they said, "It smells of a human being here." They searched everywhere, and the scent led them to the stone. They bit it, but were unable to bite through. Finally they left and returned home.

When her husbands came, Yiñe'a-ñe'ut told them that their mothers had been there, and had come pretty near eating her. Evi'kala'n said to his cousin, "Go and bring some reindeer. We will drive our wife to our mothers'. We will let them know that she is our wife." The cannibal brought the reindeer; and the two cousins took their wife to their mothers, and said to them, "This is our wife." — "Then she must have been in the stone," they said. "Had we known that, we should not have touched her: it is a shame to eat one's own daughter-in-law." They staid with their mothers. Soon a son was born to Yiñe'a-ñe'ut. She said to Evi'kala'n, "If it were not that my other husband is a cannibal, I should have asked you to take me to my father's village; but I am afraid that he may eat some one there." — "Let us go," said Evi'kala'n. "If cousin should touch any one there, I will kill him. I will cause him to die a cruel death."

They started off. When they arrived at Creator's house, the cannibal went up to all the people to lap them; but Evi'kala'n restrained him. At night, when every one had gone to bed, Creator heard some one approaching stealthily. It was the cannibal. Creator ordered him to go to bed, and not to touch people.

On the next day Creator prepared a seal-stomach; and at night, after

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all had gone to sleep, he caused the cannibal to fall sound asleep, then he cut open his belly, took out his cannibal-stomach, and put the seal-stomach in its place.

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On the following day the cannibal arose with the rest of the people. He ceased to throw himself upon people, and stopped eating human flesh. "Now," said Creator to his daughter's husbands, "you may call on me often."

Thus they lived: they would go home, and then again go visiting Creator. That's all.

Told by a Reindeer Koryak, in camp on Avelova River,
June, 1901.

5. Eme'mqut and Grass-Woman.

It was at the time when Big-Raven (Quikinn'a'qu) lived. His son Eme'mqut was making snowshoes for himself. When he had finished them, he said, "I am going to try my snowshoes." He put them on and went up the river. Suddenly he noticed two underground houses. The old Root-Man (Tatqa'hu'nni) was outside, planing a sledge-runner with an adze. Seeing Eme'mqut, he said, "Ehe! a guest has come! let us go into the house." They went. The old man ran ahead, and said to his daughters, "Wash yourselves. A guest has come, and he will laugh at you because you are so dirty." At once the girls set about washing themselves, and in the mean time Eme'mqut entered. Some of the girls had time to wash only half of their face. Eme'mqut sat down. Root-Man's wife said to her daughter, Grass-Woman (Ve'ai), "Go and fetch some dried fish for the visitor." Eme'mqut only looked at Grass-Woman, when he fell in love with her. He tried to woo her then and there. He served Root-Man for Grass-Woman, but he could not take her. Her father was willing, but she resisted. Whenever Eme'mqut attempted to take her, she would run away.

Eme'mqut's father thought at home, "Where may Eme'mqut have gone to? He went out for a little while, and has not come back." Eme'mqut was still serving and working for Grass-Woman, but could not get her. Then he went home for a time. When he got home, his father asked him, "Where have you been all this time, Eme'mqut?" He replied, "I have been working at Root-Man's for Grass-Woman, but I cannot get her. She does not let me take her. Big-Raven said, 'Whom shall I send to get the bride?' Kilu' offered her services, saying, 'I will go. Sew me up in a bear-skin.' They undressed her, cooked some fish-glue, and glued a bear-skin to her body. They glued a seal-stomach filled with blood to her in place of a tail. She was also given an iron crutch. Kilu' started off to Root-Man's house. She got upon the roof of the underground house, knocked with her crutch over the ladder, and it broke in two. She shouted into the house, 'Hei! where are

773 you?" Root-Man replied, "Here we are! Come in." Kilu' entered, and said, "And where is Grass-Woman? She did not wish to marry Eme'mqut, because she wanted me to come and get her." Kilu' broke all the chamber-vessels with her crutch, and said, "If you don't give me Grass-Woman, I will break your heads just as I have broken these vessels." The seal-stomach thawed off in the house, and the blood commenced to run from it. They said to Kilu', "What is it that is running from your tail?" — "Quick, quick! give me Grass-Woman. The blood is running from my tail, because I have such a strong desire to have Grass-Woman. Let me have her quick, and I will go home." Grass-Woman was given to her. Kilu' took her home, and gave her to Eme'mqut. Eme'mqut married Grass-Woman because she ceased to resist him.

539 They tried to take off the bear-skin from Kilu', but were unable to do so. Then they cut it off with a knife, and took it off with pieces of Kilu's flesh hanging to it. Her entire vulva was torn off with the skin. Kilu' cried from pain. Then Big-Raven said to his sister Xe'llu, Kilu's mother, "Cure Kilu'." Xe'llu sang her incantations over her, and all the wounds healed up, only the torn vulva did not grow up again. Kilu' said to Eme'mqut, "You have a good time with your wife now, and I am left without a vulva." — "Never mind, you will get along without it. At least, you have no pain now."

Once Eme'mqut said to his wife, "I will take you over to your parents. They must be thinking that Bear-Man (Keiñ'mtla'n) has taken you away, and married you." They drove to Root-Man's. When the latter saw Eme'mqut, he asked, "And where is Bear-Man?" — "That was not a man," Eme'mqut replied, "but my cousin Kilu'. She carried away Grass-Woman for my sake." Eme'mqut remained with his father-in-law until spring, and then he returned home to his father's. Thus they lived; and Kilu' remained without a vulva. That's all.

Told by Ty'kken, a Reindeer Koryak woman, in camp on Avekova River, June, 1901.

6. Big-Raven's War with the Chukchee.

Big-Raven (Quikinn'a'qu) and his son Eme'mqut lived by themselves. Great-Cold (Mai'ni-ta'i'can'), Kilu's father, lived with them. There were many empty underground houses near by. Eme'mqut would ask his father, "To whom do these empty underground houses belong? Where did their inhabitants go to?" Big-Raven would tell him, "When I was a little boy, and just commenced to understand things, these houses were standing empty here." Thus Eme'mqut was unable to find out what kind of people had been living there.

¹ Also Čaitan'a'qu.

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Eme'mqut began to go out hunting. When the new moon gave sufficient light, so that the night was not quite dark, he would return late. Once he did not come back for a long time. Creator (Tenanto'mwan)¹ said to Great-Cold, "While Eme'mqut is away, let us warm our wounds at the fire. He always asks me to whom the empty houses belonged." They took off their fur coats and warmed themselves at the fire. Meanwhile Eme'mqut came back from hunting. He looked into the house, and noticed that the old men were all covered with wounds, apparently caused by arrows. He descended into the house, and asked his father, "Who has wounded you?" Then the old men replied, "It is nothing. We were ill, and the wounds have remained." — "No, you lie," said Eme'mqut: "these wounds are from arrows."

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"You are right," replied Creator. "They are caused by arrows. There were many people around here. The Chukchee killed all of them. This is the reason that there are so many empty houses here. However, they were unable to kill us two; but our wounds have not healed up yet."

They went to bed; but Eme'mqut could not sleep, he kept thinking of the Chukchee. He got up and went outside, put on his snowshoes, and started up the river. Thus he walked until morning, and then until the following evening. Finally he saw the Chukchee camps. They had fire in their tents. He turned into a fog, looked into one of the tents, and watched the people. Two old men were warming themselves near the fire, and their sons were sitting on one side. The oldest one, a red-faced man, was sharpening his axe. He said to his brothers, "Why don't you grind your axes? People will go wood-cutting to-morrow, and your axes are dull, and you will cut less than the others." The old men who were warming themselves at the fire talked among themselves. One of them said, "My old wounds are beginning to itch." Their sons asked the old men, "Do you know why they are itching?" The old men said, "In olden times, wounds would itch before a battle: we don't know what it may mean now." Then their sons asked the old men again, "Did you ever make war against any one?" They replied, "Yes, we did. This is the reason that there is only one house left there down the river. We made war against them. Now, you have grown up, and Big-Raven's children have grown up."

Eme'mqut heard it all. He waited until all had gone to bed, entered the tent, took an axe, and cut off the head of the man who had been sharpening his axe before. Then he took the head, went home, set it on a pole, and put it out in front of the house. Then he re-entered the house and went to bed. In the morning, when the people got up and went outside, they asked, seeing the head, "Who could have put up such a handsome head here? It must have been a strong man." Big-Raven replied, "Who else but Eme'mqut could have done it?" Big-Raven wakened Eme'mqut, and asked him, "Did

¹ Creator and Big-Raven are one and the same person (see p. 17).

*713 you kill any one?" — "Yes, I did," he answered. "Why did you kill him?"
cried the people. "Now they will kill us all." — "Let them kill us," said
539 Eme'mqut. "They have killed all our people, and we do not enjoy living in
loneliness."

Thus they awaited the arrival of the Chukchee.

In the Chukchee tent the father of the killed man woke up at night, and said to his wife, "Give me some water to drink." She replied, "Take it yourself. The pail of water is not far from you." He stretched out his hand, and touched a pool of blood. "Why, the floor is wet," he said. "The water must have spilled over." Then he found the pail with his hand, and noticed that it was full of water. He lighted the lamp, and beheld his son lying there without a head. His wife said, "You said last night that there was just one house left now in Big-Raven's village, and that you had killed all the rest of the people there. Eme'mqut must have kept in hiding here, and heard everything. It must have been he who has killed our son." Then the father of the killed one said, "Come on! let us go and kill them all."

At night all the Chukchee got ready, armed themselves, and started off. They were expected at Big-Raven's house, and Kilu' would go out every once in a while to see if they were coming. Suddenly she entered, and said, "Many sledges are coming." The women took berries, roots, meat, and fat from the storehouse, saying, "Let us eat our supplies while we are alive." Suddenly they heard the voice of the old Chukchee: "Well, Creator, you have not taught your son that he must not kill people. Now come out: we will kill you all." Creator said to Eme'mqut, "You did not mind me. Go out alone. Let them kill you first, then perhaps they may spare the others."

When Eme'mqut got ready to go out, Big-Raven offered his son a suit of iron armor; but Eme'mqut refused to take it. "I will go just as I am," he said. He took just his lance, and ran up to the roof of the house. Then in haste he descended to the ground, not by the ladder, but by sliding down a house-post. The Chukchee rushed at him with their lances; but he disappeared under the ground, and the Chukchee just thrust their lances into the ground. Then the Chukchee fell down, one after another. Eme'mqut thrust out his lance from under the ground here and there, and thus killed off all the Chukchee. Then he came out from under the ground, and climbed up on the roof of the underground house. When the people inside heard some one on the house, they said, "Now, they are coming to kill us!" but suddenly they heard Eme'mqut's voice, saying, "Come out, Kilu', and take off the nice clothes from the killed people!" She went out and took off the clothes of the Chukchee.

Then Eme'mqut said, "Let us go to their camp and kill their women and children. If we leave them alive, the sons of the killed men will make war upon us when they grow up. Let us put an end to them all."

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Eme'mqut, Illa', and Big-Light (Qeskin'a'qu) started off to the Chukchee camp, and with their clubs killed all the women and children. They gave the reindeer of the Chukchee to Illa', for he was a poor man and had no reindeer of his own. They drove the herd home.

After that Big-Raven lived comfortably, and no longer feared the Chukchee. That's all.

Told by Ty'kken, a Reindeer Koryak woman, in camp on Avekova River, June, 1901.

7. Creator, Miti', and their Dogs.

Creator (Tenanto'mwan) and his family lived by themselves. His son Eme'mqut, his daughter Yiñe'a-ñe'ut, his nephew Illa', and his niece Kilu' were grown up.

Once Creator said, "Let the children marry among themselves, since there are no other people in the neighborhood. Let Eme'mqut take Kilu', and let Yiñe'a-ñe'ut marry Illa'." Thereupon Eme'mqut and Illa' married their cousins. Then Creator said to Eme'mqut and Illa', "Go into the wilderness, hunt, and live for yourselves there; and Miti' and I will remain here."

The young people moved away, and Creator staid far from the sea. He used to go hunting every morning. Once upon a time he said to his wife, "I am too lazy to go to the shore every day to hunt. I will move over to the sea, and you may stay at home. Cut off your vulva and make a little dog of it, so that it may be your comrade; and I will cut off my penis and also turn it into a little dog to run errands for me."

Creator went to the sea. After he had left, Miti' cut off her vulva and turned it into a little bitch. Creator came to the shore, and cut off his penis and turned it into a dog. He said to the dog, "I forgot to bring my harpoon-shaft. Go to Miti', and tell her to give it to you." The little dog started, and ran to Miti', but could not say anything. It only tried to creep under her fur coat. At once she guessed that it was Creator's little dog. She went to her husband to find out what he wanted. She asked him, "Was it not your little dog that came running to me?" — "Yes, it was," replied Creator. "I sent him for my harpoon-shaft." — "I could not make out what he wanted. He simply tried to creep under my coat. You should have made a talking dog of him, the way I did with my little dog. Then he would have been able to carry out your orders."

Then Creator endowed his dog with the faculty of speech. From now on he used to send him often to Miti' on errands, and he was able to carry out all his orders.

Once Eme'mqut said to his wife, "Let us go and see how the old people

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639 are." They went. They drove up to Creator's underground house, and noticed outside a chained dog, which barked at them. Kilu' laughed at the dog. Then Miti' came out, and said, "Don't laugh. Creator and I have grown old. We needed some one to run errands for us: therefore I cut off my vulva; and Creator, his penis; and we made talking dogs of them, and they run all our errands for us." Then Eme'mqut said, "We will not leave the old folks alone any more. Let them go with us."

Creator and Miti' restored their dogs to their original shapes, and put them back in their places. Eme'mqut took his parents along, and went off with them into the wilderness.

After some time a number of Reindeer people came to Eme'mqut. Among them was Envious-One (Nipai'vaničim), with his wife Wild-Reindeer-Woman (elvi'-ña'ut). Envious-One said to Eme'mqut, "Let our wives try a contest. Let them pass water, and we shall see who will produce the longer stream." Eme'mqut agreed. Wild-Reindeer-Woman passed water first, and her stream reached out far; but Kilu' beat her. Then Envious-One said, "Now, let them show their shamanistic skill. Let us see which is the better shaman." Wild-Reindeer-Woman practised her art first, and wild reindeer and all kinds of beasts appeared. Then Kilu' beat the drum, and the sea began to fill the underground house. With it came many sea-animals. The water rose so high, that the people were almost drowned. Then Envious-One cried, "That is enough! It seems that Kilu' is a better shaman." She stopped beating the drum, and the water receded. The seals remained in the house, and were killed; and Eme'mqut gave a feast. That's all.

Told by Kučā'nin, a Reindeer Koryak woman, in camp on Chaibuga River, April, 1901.

8. Eme'mqut's Wife abducted by a Kala.

Eme'mqut married Grass-Woman (Ve'ai). She was a shaman. Once he said to his wife, "Let us go out into the wilderness." His wife replied, "No, don't let us go there. Misfortunes will befall us there." — "Why so?" asked Eme'mqut. She replied, "Because I see a naked kala emerging from under the ground, through the fire in the hearth, and taking me for his wife." Eme'mqut only replied, "Never mind! let us go." They moved away. After they had gone some distance, they put up a tent. Eme'mqut went hunting, and Grass-Woman remained at home and prepared the meals. Once, when she was alone in the house with her son Yayi'leget and her little daughter, the kettle over the fire moved. She said to her children, "It is the kala coming to fetch me." Soon the naked kala emerged from the fire, took hold of Grass-Woman, and went back with her into the fire. He caused the children to forget where he dragged their mother.

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Eme'mqut returned from the hunt, and asked the children, "Where is your mother?" They replied, "A kala came, took her, and we don't know where he led her." Eme'mqut looked for her everywhere, but could not find her. 773^A
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Once, while on his way home from the hunt, Eme'mqut lay down on a hill to take a rest. Suddenly he heard the voice of the daughter of Ground-Spider saying to her mother, "Tell me a story." The old woman replied, "What shall I tell you? Somebody might be on our hill, and might listen to us." — "Why, who would care to listen?" said the daughter. "Well, I will tell you of Eme'mqut," said the old woman. "He lost his wife. A kala came from the other world and took her along, and Eme'mqut does not know where she is. At present she is tied to a chain at the kala's house, and probably she is naked too." Then Eme'mqut said to Ground-Spider, "Tell me, where can I find her?" Ground-Spider said to him, "Throw this arrow into the fire of the hearth. It will open a way for you to the kalau. They sleep during the day; they don't sleep at night."

Eme'mqut went home. He took the arrow, threw it into the fire, and a way opened before him to the lower world. On his arrival, he found all the kalau asleep. He took Grass-Woman, and went back with her through the hearth. Then he removed the arrow, the road closed up, and the fire burned again.

Then he started with his wife and children for his father's home. In his house he left two talking dogs, and said to them, "In case the kala calls here, tell him that we have gone across the river. Tell him that we drank all the water, crossed the dry river-bed to the opposite bank, and then let the water out again."

When Eme'mqut approached the river, he turned into a raven, and carried his wife and children across. The kala got up at night, and, not finding Grass-Woman, went in pursuit of her through the fire to Eme'mqut's house, and asked the dogs where Eme'mqut had gone. "Across the river," replied the talking dogs. "And how did they cross?" asked the kala. "Eme'mqut drank all the water of the river, walked across to the opposite bank, and poured it out again," said the dogs. When the kala came to the river, he began to drink the water. He drank and drank, until he burst. He could not drink all the water.

Eme'mqut went back to Creator's (Tenanto'mwan) house, and never moved again. He took care of his wife, and would never let her leave the house. When he brought Grass-Woman back from the lower world, she was like one possessed, and longed for the wilderness. She gradually recovered her senses and her health.

Then they lived together quietly. That's all.

Told by Kuč'ain, a Reindeer Koryak woman, in camp
on Chaibuga River, April, 1901.

9. How Universe makes Rain.¹

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It was at the time when Big-Raven (Quikinn'a'qu) lived. At one time rain was pouring down continually. All of Big-Raven's belongings got wet: his clothes and provisions in the storehouse began to rot, and his underground house filled with water. Finally he said to his eldest son, Eme'mqut, "Universe" (Na'inmen) must be doing something up there. It is not without cause that the rain pours down incessantly. Let us fly up to where the rain comes from, and see."

They went out, put on their raven coats, and flew up. They came to Universe. While still outside, they heard the sound of a drum. They entered the house, and found Universe beating the drum, and his wife Rain-Woman (Ileña) sitting next to him. In order to produce rain, he cut off his wife's vulva, and hung it to the drum; then he cut off his penis and beat with it, instead of an ordinary drum-stick. When he beat the drum, the water squirted out of the vulva, which caused rain on earth. When Universe saw Big-Raven and his son enter, he stopped beating the drum, and put it away. The rain stopped at once.

Then Big-Raven said to his son, "The rain has stopped: we may go now." Big-Raven went out to see what would happen next. As soon as they had gone outside, Universe began to beat the drum again, and the rain commenced to pour down as before.

Big-Raven re-entered the house, Universe put away his drum, and the rain stopped. Big-Raven whispered to his son, "We will pretend to go; and, when they think we are gone, we will hide, and see what they are doing to cause the rain to pour down. — Now we will really go home," said Big-Raven to Universe. "It seems that there will be no more rain for some time to come."

Big-Raven and Eme'mqut pretended to leave the house, and made it appear that they went through the entrance; but they both turned into reindeer-hair, and lay down on the floor. Thereupon Universe said to his wife, "Hand me the drum: I will beat it again." She gave him the drum, and he began to beat it with his penis, and the rain again poured down out of the vulva upon the earth.

Big-Raven said to his son, "I will make them fall asleep. You must watch where Universe puts the drum and stick." Suddenly Universe and Rain-Woman became very sleepy. He put the drum aside, and both fell sound asleep. Big-Raven took the drum, and noticed that Rain-Woman's vulva was attached to it; then he took the stick, and found out that it was Universe's penis. Big-Raven took the drum and stick, and roasted them over the fire

¹ This tale is told in order to put a stop to a rain or a snow storm : a not supposed to be told in good weather. The narrator did not know the end of this tale.

² One of the names of the Supreme Being (see p. 24).

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until they were dry and crisp. Then he put them in their former places, and broke the sleeping-spell of Universe and his wife. They arose, and Universe began to beat the drum; but, the more he beat it, the finer the weather became. Finally there was not a single cloud left, and the sky cleared up entirely. Universe and his wife went to bed again.

"Now, let us really go home. It has cleared up completely," said Big-Raven to his son. They flew away home. Clear weather set in, and fine days followed one after another; but they had no luck in their hunt. They could not procure anything, either sea-animals or reindeer. They were starving because Universe was sleeping. Finally Big-Raven said, "I will go back to Universe, and see what he is doing."

He came to Universe and said to him, "We are having good weather now; but we are famine-stricken, we cannot procure any food." — "It happens so because I don't look after my children," said Universe. "Go back home. From now on, you shall have success in your hunt: I will take care of you now." Big-Raven left. After his return, when his sons went hunting, they caught sea-animals and wild reindeer.

Then Big-Raven pulled out from the ground the post to which the dogs are tied, and reindeer came out of the hole in the ground. A whole herd came out. Big-Raven sacrificed many reindeer to Universe, and after that he had good luck on his hunt. That's all.

Told by Kufá'fin, a Reindeer Koryak woman, in camp on Chaibuga River, April, 1901.

10. Little-Bird-Man and Raven-Man.

Raven-Man (Valva'mtla'n) said once to Little-Bird-Man (Pčičqala'n), "Let us go to Creator's (Tenanto'mwan) to serve for his daughters." Little-Bird-Man consented, and they started off to go to Creator. "What have you come for?" he asked them. "We have come to serve here," they answered. "Well, servé," he said. Then he said to Miti', "Let Little-Bird-Man serve at our house, and Raven-Man at sister's." — "No," replied Miti', "let Raven-Man serve here, and Little-Bird-Man there." Raven-Man and Little-Bird-Man began to serve. A violent snowstorm broke out, which lasted several days. Finally Creator said to the suitors, "Look here, you, who always keep outside, stop the storm." Raven-Man said, "Help me get ready for the journey." They cooked all sorts of food for him. He took his bag, went outside, stole into the dog-kennel, and ate all his travelling-provisions. When he had finished eating, he returned to the house, and said, "I have been unable to stop the snow-storm." Creator said to Little-Bird-Man, "Now it is your turn to go and try to put a stop to the storm. The women shall cook supplies for your journey too." Little-Bird-Man replied, "I don't need anything. I will go just as I am."

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539 He flew away to his sisters. They asked him, "What did you come for?" He answered, "I am serving at Creator's for his niece, and he has sent me to stop the snowstorm." Then his older sister knocked him over the head, and stunned him. Little-Bird-Man broke in two, and the real Little-Bird-Man came out from within. His sisters brought him a kettle of lard and some shovels, and went with him to the land of the sunrise. There they covered up all the openings with snow, caulked the cracks with fat, and it stopped blowing. It cleared up. Little-Bird-Man went home with his sisters, caught some reindeer, and drove to Creator's. On his way he ate some fly-agaric which his sisters had gathered, and became intoxicated. He arrived at Creator's, and noticed that his entire house was covered with snow. He shovelled off the snow, and shouted to his bride, "Kifu, come out! untie my fur cap." The people came out of the house to meet him, and saw that it had cleared up.

Soon after that, Raven-Man and Little-Bird-Man married, and on that occasion ate some fly-agaric. Raven-Man said, "Give me more. I am strong, I can eat more." He ate much agaric, became intoxicated, and fell down on the ground. At the same time, Creator said, "Let us leave our underground house, and move away from here. The reindeer have eaten all the moss around here."

They called Raven-Man, but were unable to wake him. They struck his head against a stone, and it split, so that his brain fell out. Creator left him in that condition, saying to a post in the house, "When he recovers his senses, and calls his wife, you answer in her place." Thereupon Creator wandered off.

When Raven-Man came to, he cried, "Yine'a-ñe'ut!" The Post replied, "Here I am." — "Have I become intoxicated with fly-agaric?" — "Yes, with fly-agaric," the Post replied. Then he noticed his brain, and asked, "Have you made a pudding for me?" — "Yes, I have," the Post replied again. Raven-Man took his brain and ate it. Then he came to his senses. He felt of his head, and discovered that his skull was split, and that there was no brain in it. "Whither shall I fly now?" he thought. He flew up to a mound and sat down. "My sister Mound," he said, "I have come to you. Give me something to eat." She replied, "I have nothing. All the birds sit here upon me, and they have eaten all the berries." — "You are always stingy!" said Raven-Man. "I will fly to a place from which the snow has thawed off." He arrived at another place, and said, "Sister, give me some berries to eat." — "I have nothing," that place replied. "Every bird sits here, and they have eaten everything." — "You, too, are stingy," said Raven-Man. "I will go to the beach." He flew down there, and said, "Sister, give me something to eat." — "Eat as much as you please," said the Beach. "I have plenty of seaweed."

And Raven-Man remained on the seashore. That's all.

Told by Kuč'fin, a Reindeer Koryak woman, in camp on Chaiboga River, April, 1904.

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11. Eme'mqut and Worm-Man.

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It was at the time when Creator (Tenanto'mwan) lived. His son Eme'mqut married Grass-Woman (Ve'ai). They had no children. Eme'mqut used to go hunting, and had such good luck, that he would always bring reindeer home, as though he had found them killed quite near their house.

Once upon a time Eme'mqut said to his father, "I shall move with my wife over yonder: there is a good hunting-place." — "Very well," replied Creator. Eme'mqut and his wife moved. Then they put up their tent, and settled down to live there. One morning Eme'mqut went out hunting. Suddenly Grass-Woman heard a voice from outside, saying, "Grass-Woman, come out!" She said, "I will not come out." Then a man came in, took Grass-Woman by her hair-braids, dragged her outside, and carried her away to his house.

Eme'mqut came back from hunting, and, not finding his wife, went to his father, and said to him, "My wife has disappeared." Thereupon he harnessed his reindeer, and drove from camp to camp, searching for her in every place; but no one knew what had become of her. One day, while on his way to his hunting-place, he sat down on the grass to rest. Suddenly he noticed that a ground-spider was crawling over his body. He took it and threw it aside, saying, "Have you not room enough on the ground, that you crawl over me?" All of a sudden the ground-spider became an old woman. "You have thrown me away, and I wished to tell you who had taken your wife." Eme'mqut said, "Well, tell me who did it." — "You will not find her if you keep driving around here. Worm-Man (Legu'mtila'n) has taken your wife. If a man has a pretty wife, Worm-Man takes her away; and whoever tries to pursue him is killed by him. He lives on an island in the sea. If you want to seek him, you have to go there. You will cross a sea, which is always hot. Then you will have to climb a high red-hot mountain."

Eme'mqut ran to his father's house, and said, "I know now who has taken my wife. I am going to bring her back." But Creator said, "Don't go! You will not return alive." — "I will go, just the same," answered Eme'mqut, "even if I meet my death. I feel lonesome without my wife: let them rather kill me."

"If that is so, go," said Creator. He gave him an iron boat, saying, "In this boat you can cross the hot sea." Then he gave him two iron mice, an iron sledge, and an iron harness, and said, "With these you will be able to ascend the red-hot mountain. After you have crossed the sea, you will come to the settlement of the Ant people (Tagaya'mtila'nu): stay with them for a few days. Annoy their girls and women. Throw yourself upon them, don't give them any rest. When the Ant people ask you to leave their women alone, and to let them sleep, say to them, 'Worm-Man has taken away my

6773 wife. If you do not help me get her back, I shall stay with you for good, and will not give your women any rest."

539 Thereupon Eme'mqut started. He reached the sea, got into his boat, and paddled away. Soon his boat landed on an island. Eme'mqut looked around, and saw the settlement of the Ant people. He went to them, and began to annoy the women. He gave them no peace, night or day. The Ant people entreated him to leave their place; but Eme'mqut replied, "If you will help me get my wife back, I will leave your women alone: otherwise I shall stay with you all the time."

The Ant people talked among themselves, and said, "We will rather help you get your wife back." Then Eme'mqut went on with his mice-sledge, and the Ant people followed him. When he climbed over the fiery mountain, the people from Worm-Man's settlement said to the latter, "Eme'mqut is coming. He must be coming after his wife." Worm-Man did not believe them, and said, "How can he come here? Nobody ever managed to get here." However, the people of his village insisted, saying, "He is here, quite near by." Then Worm-Man went out and saw Eme'mqut, who said to him, "Now let us fight, let us see who will be killed."

They grappled. Suddenly Eme'mqut, squeezed by Worm-Man, fell on his knees. He shouted to the Ant people, "Come on, rush upon Worm-Man!" Eme'mqut held Worm-Man fast until the Ant people had devoured him. Only his bones remained.

All the women who had been carried away by him before were very glad. Eme'mqut revived their husbands and brothers, whose bones were lying on the ground, and all went away to their homes.

Eme'mqut took his wife, Grass-Woman, and married also Worm-Man's first wife. Some of the people revived by him gave him their sisters in marriage; some presented him with reindeer. He lived pleasantly and in affluence. Of all the women, he kept just three wives for himself: the rest he gave to his brothers and to Illa'. That's all.

Told by Kučá'šin, a Reindeer Koryak woman, in camp on Chaibuga River, April, 1901.

12. Eme'mqut and Sun-Man's Daughter.

It was at the time when Creator (Tenanto'mwan) lived. There was no village and no camp near him. One evening his son Eme'mqut was returning home. It was getting dark. Suddenly he noticed sparks coming out of a marmot's hole. He went into the hole, and saw Marmot-Woman (I'la-ña'ut) sitting there. He married her, and took her home. On the following day he

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again went hunting, met Sphagnum-Woman (Vi'ti-na'ut), took her for his wife, and also conducted her home.

Eme'mqut's cousin Illa' envied his success in having found pretty wives for himself, and conceived a plan to kill him in order to take away his wives. Illa' said to his sister Kilu', "Go and call Eme'mqut. Tell him that I have found a tall larch-tree with gum. Let him go with me to take out the gum; and while there, I will throw the tree upon him and kill him." She went and called Eme'mqut, and he and Illa' started off to the woods. They began to pick out the gum. Suddenly Illa' threw the tree down upon Eme'mqut and killed him.

Illā' ran home, singing and repeating to himself, "Now Marmot-Woman is mine, and Sphagnum-Woman is also mine." He came running home, and said to Kilu', "Go into Creator's house and tell Eme'mqut's wives, your future sisters-in-law, to come to me."

Kilu' came into Creator's underground house, and saw Eme'mqut lying in bed with his wives, and all of them chewing larch-gum. She returned to her brother, and said, "Eme'mqut is at home alive, and lying with his wives." — "Well," said Illa', "now I will kill him in another way."

On the next day Illa' sent his sister to Eme'mqut to tell him that he had found a bear's den. Illa' added, "He shall go with me to kill the bear." Kilu' delivered the message to Eme'mqut. Eme'mqut came, and went to the woods with Illa'. As soon as they reached the den, the bear jumped out, rushed upon Eme'mqut, and tore him into small pieces.

Illā' ran home again, singing and repeating, "Now Marmot-Woman is mine, and Sphagnum-Woman is also mine." He came running home, and said to his sister, "Go and call your sisters-in-law." She went into Creator's house, and saw Eme'mqut sitting at the hearth, and his wives cooking bear-meat. Kilu' came home, and said to her brother, "Why, Eme'mqut is alive at home, and his wives are cooking bear-meat."

"Well," said Illa', "now I will put an end to him." He dug a hole in his underground house, and made an opening which led to the lower world (enñelenai'ten), and put a reindeer-skin on top of the hole. "Go and call Eme'mqut to play cards with me." Thus said Illa' to his sister. Eme'mqut replied, "I am coming." When Kilu' was gone, Eme'mqut said to his wives, "He is likely to kill me this time, for he has made a hole for me which leads to the lower world. I shall go now. If I do not come back for a long time, go out and look at my lance which is standing there. If it should be shedding tears, then I am no longer among the living. Then tie some whalebone around your bodies, which will wound him when he lies down to sleep with you."

Eme'mqut went away. When he entered Illa's house, Kilu' said to him, "There is a skin spread for you: sit down on it." As soon as Eme'mqut stepped on the skin, he fell down into the lower world.

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K773
539 ● Soon his wives went out, and, seeing that tears were running from his lance, they said, "Our husband is dead now." Then they tied some whale-bone around their bodies. After a while, Kifu' came and said to them, "Come, Illa' is calling you." They went. Illa' said to his sister, "Make a bed for us: we will lie down to sleep." Kifu' made the bed, and Illa' lay down with Eme'mqut's wives. They tried to lie close to Illa', and pricked and wounded him all over. After a while, when they went outside, both stepped accidentally upon the skin, and fell down into the lower world.

Having fallen into the lower world, Eme'mqut found himself in a vast open country. He walked about, and came upon a dilapidated empty underground house. This was the abode of Sun-Man's daughter (Teike'mtita'n-ñava-kik). Her name was Mould-Woman (Iklā-ñā'ut). Sun-Man covered her with a coating of mould, and let her down into the lower world, that the people on earth might not be tempted by her dazzling beauty. Eme'mqut stopped near the house, and began to cry. Suddenly he heard Mould-Woman's voice behind him, saying, "You are such a nice-looking young man, why do you cry?" Eme'mqut answered, "I thought that I was all alone here. Now, since I have seen you, I feel better. Let us live together. I will take you for my wife." Eme'mqut married her, and they settled down to live together.

When Eme'mqut's wives fell down into the lower world, they also found themselves in a vast open country. They wandered about, and soon fell in with Mould-Woman. They said to her, "We are Eme'mqut's wives." She replied, "So am I." — "Well, then don't tell your husband that we are here. You are bad-looking; and when he finds out that we are here, he will desert you and come to look for us." Mould-Woman returned home. After she had met the two women, she used to go out to visit them; and Eme'mqut noticed her frequent absence. He asked her, "Is there some one near our house?" — "No, there is no one there," she replied.

Once when she went out, Eme'mqut followed her stealthily. She sang as she went, "My husband is a valiant man: he kills all the whales; he kills all the reindeer!" and Eme'mqut walked behind her, and laughed. She heard his laughter, turned around, but there was no one to be seen, for Eme'mqut had suddenly turned into a reindeer-hair. Then she said to her buttocks, "Buttocks, why do you laugh?" She went on singing. Eme'mqut again laughed behind her. She looked back again, but Eme'mqut had turned into a little bush.

Thus she reached the place where Eme'mqut's former wives were. Eme'mqut suddenly jumped out in front of her. She was so much frightened that she fell down dead. Then the coating that covered her cracked, broke in two, and the real handsome and brilliant daughter of Sun-Man appeared from it. Eme'mqut took all his three wives and settled down.

Once Eme'mqut said to his wives, "The Fly-Agaric-Men (Wapa'qala'nu)

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are getting ready to wander off from here into our country: let us move with them." His wives prepared for the journey, and made themselves pretty round hats with broad brims and red and white spots on them, in order to make themselves look like agaric fungi. Then they started, and the Fly-Agaric people led them out into their country, not far from Creator's underground house.

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Illa' and Kifu' went to gather agaric fungi. Suddenly Eme'mqut and his wives jumped out from among the fungi. Then they took Illa' and Kifu' home. Eme'mqut put them upon the Apa'pel,¹ on which they stuck fast. Eme'mqut said to his wives, "Boil some meat in the large kettle, and scald Illa' and Kifu' with the hot soup. In the morning pour out over their heads the contents of the chamber-vessels. Put hot stone-pine-wood ashes from the hearth also on their heads."

They did as they had been told. Finally Eme'mqut's aunt Ha'nna said to him, "You have punished them enough; now let them off." Eme'mqut let them off, and they lived in peace again.

Eme'mqut took his wife to Sun-Man's house, then he came back with Sun-Man's son, who married Yiñe'a-ñe'ut. Thus they lived. That's all.

Told by Kuč'iñin, a Reindeer Koryak woman, in camp
on Chaibuga River, April, 1901.

13. How Creator overcame the Kalau.

It was at the time when Creator (Tenanto'mwan) lived. Once his sons got ill. Creator said, "It looks as though the kalau were near." When all had gone to bed, Creator went out, put on his raven coat, turned into a raven, and flew away. Soon he arrived at the camp of the kalau and sat down by the entrance-hole to listen to what the kalau were saying. One of them said, "Let us attack Creator's home to-morrow. We shall kill him and his people all at once: they all live in one house."

As soon as Creator heard this, he flew back home. When he arrived, he took off the raven coat, and resumed the shape of a man. On the next day the kalau came. Creator received them as guests, asked them to be seated on the cross-beams of the underground house, above the hearth, and ordered his sons to fetch stone-pine-wood. This wood produces intense heat. His sons brought plenty of wood, and made a fire. Then they closed the smoke-hole. The kalau began to roast. Then they beseeched Creator. "Let us off!" they said. "We will never come to you again." But Creator said, "Why don't you eat us now, you are so fond of human flesh?" The kalau implored him again: "Let us off, we will never come back. Give us some

¹ Apa'pel (from A'pa, "grandfather" or "father" [Kamenskoye]) is the name given to sacred rocks or hills (see pp. 33, 97).

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stones: we will cast a spell over them. If there are any other kalau here, they will also leave with us."

Creator's sons went to fetch stones. The kalau applied their magic to them. Then Creator's sons brought some alder-branches, took out the kalau that had been discovered by means of the charmed stones, and let off those who had been roasting inside the house.

After the kalau left, Creator's children recovered, and did not get sick again. Henceforth they lived comfortably. That's all.

Told by Kuč'šin, a Reindeer Koryak woman, in camp on the Chaibuga River, April, 1901.

14. How the Kalau ceased to be Cannibals.

Kīlu' was a shaman. Eme'mqut married her. Once he said to her, "Let us move away to hunt wild reindeer." She replied, "We shall fare ill if we do so." — "Well," said Eme'mqut, "I want to move, just the same." She said, "Well, let us move, but listen to me: otherwise we shall have ill luck. If a reindeer-buck, bright like the fire, should run into our herd, do not kill him."

They moved away, put up a tent, and Eme'mqut let his herd loose. Soon he came running to his wife, and said to her, "A reindeer-buck as bright as fire has come into our herd. I shall kill him." — "Don't kill him!" Kīlu' replied. "This is the very reindeer that I told you about." He insisted, saying, "I shall kill him, just the same." He went away and killed the reindeer, which was as bright as fire.

At night, when Eme'mqut and his wife had gone to sleep, she heard some footsteps. A kala and his wife were coming up to their tent. Suddenly they stopped, and said, "Eme'mqut!" He answered to the call. Then the kalat¹ called, "Kīlu'!" She also answered. Then 'Kala-Woman (Ka'la-ña'ut) said, "You may be enjoying yourselves here now; but we shall eat you up in the morning." The kalat pitched their tent at the very entrance to Eme'mqut's tent, so that they should not be able to run away, and then went to bed.

Kīlu' caused the kalat to fall asleep for a few days. Eme'mqut and Kīlu' had each a younger sister, who was with them in the tent. They left these two little girls in the tent, while they themselves moved away with their reindeer. They thought, "When the kalat wake up, let them eat the little girls: then they will not pursue us, and we shall remain alive."

After a few days the kalat woke up. Kala-Woman said to her husband, "It seems, these people have run away." They called them. Somebody

¹ The suffix for the plural in Koryak is *n*; for the dual, *t*; while in the Chukchee language, which has no dual, the plural is formed by the suffix *t*.

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answered from the tent. Then the kala said, "They are here: they have not run away."

Eme'mqut's and Kifu's little sisters came out of the tent; and the kalat discovered that only the little girls remained, and that Eme'mqut and his wife had made good their escape. Then the Kala-Woman said to her husband, "What shall we do with the little girls? Shall we eat them, or give them in marriage to our sons?" The kala replied, "Let us spare them for our sons."

The girls lived with the kalau. Soon they were with child. One of them said to the other, "A child seems to be stirring inside of me." The other one said, "So it is with me. The kalat must have married us to their sons. When I wake up at night, I find a man near me; but when I get up in the morning, there is nobody there." Soon, however, their husbands became visible, and brought their herds. One of the women gave birth to a boy; the other one, to a girl.

Once their husbands said, "We shall take you to your parents. They may think that our father and mother have eaten you up."

The young men, with their wives and the old folks, moved to Creator's (Tenanto'mwan) home. The old kala became ill, and Creator said that they were suffering because they had a craving for human flesh. When they went to sleep, Creator took out their cannibal stomachs, and put fish stomachs in their place. On the following morning, food was set before them; but they refused to eat. Kala-Woman said to her husband, "Why can't we eat any more?" The kala answered, "We prided ourselves on being stronger than Creator. We used to kill people, and eat their flesh. Now he has apparently done something to us."

After that, the kalau stopped feeding on human flesh; but little by little they began to eat the same kind of food that others ate, and they remained with Creator. That's all.

Told by Kotk'in, a Reindeer Koryak Woman, in camp
on Chaibuga River, April, 1901.

15. How Kifu' killed the Kalau.

Creator (Tenanto'mwan) lived alone with his family. Once Kifu' and Illa' went outside; and Kifu' said, "Let us play driving with dogs." They took a dog each, harnessed them up, and went up the river.

Suddenly they noticed a camp. The kalau were living there; but Kifu' said to her brother, "Lo! I proposed to play the dog-game, and now we have come up to the Reindeer people. I shall get married here, and you will find a wife for yourself." They ran up to a tent that stood in the middle of the camp. The name of the kala who lived there was Able-to-do-Everything

773 (Apka'wka), and his wife's name was Yam-ña'ut. They came out, and said, 539 "Aha! food has come of itself to us. We shall eat you now."

In order to save themselves, Kīlu' invented some lies, hoping to deceive them. She said to them, "Mother said to me, 'Go and pay a visit to your aunt.' Your wife, Able-to-do-Everything, is our own aunt." Able-to-do-Everything replied, "I never heard that my wife was your mother's sister." Yam-ña'ut also denied their relationship. But Kīlu' insisted, saying to the woman, "You cannot possibly know it. Your mother gave birth to you outside, while playing games; and Able-to-do-Everything found you and carried you away." — "It may be true," said Yam-ña'ut. They gave food to Kīlu' and Illa'; and Able-to-do-Everything said to his wife, "Let us feed them well: we will eat them later on."

After they had eaten a hearty meal, Kīlu' eased herself over the kala, and broke wind so violently that it completely tore up the kala, killing them all. Then she said to her brother, "Go and gather up their herd while I am preparing the riding and freight sledges." Illa' went out, drove up the herd, and also brought a young kala along, who was watching the reindeer. They took all the kala's property along, and went off.

Soon they arrived at Creator's house, where they unloaded the freight-sledges. Some of them were loaded with clothing, and others with human bodies. Creator kicked the bodies with his foot, and they revived. Then he noticed that one reindeer in the herd was so stout that it dragged its belly along the ground while walking. He struck it with his staff. The belly burst, and two pretty girls came out of it. Eme'mqut and Illa' took them for their wives. The young kala married Kīlu', and they all lived in affluence. That's all.

Told by Kučā'āin, a Reindeer Koryak woman, in camp on Chaibuga River, April, 1901.

16. How Yiñe'a-ñe'ut was married to a Seal.

It was at the time when Creator (Tenanto'mwan) lived. Once he said to his wife Miti', "I am going to the seashore." He arrived at the seashore, and heard somebody singing. He looked around, and soon he noticed not far away a seal, who was lying there, singing. "What a nice song you have!" said Creator to Seal. "Sell it to me: I will give you half of my herd for it." Seal replied, "I don't need your reindeer." — "Well," continued Creator, "I will give you my daughter Yiñe'a-ñe'ut in marriage if you will give me your song." Seal accepted this offer. He spat out the song into Creator's mouth.

Creator returned home, and Seal followed him. Upon his arrival, he said to Miti', "I have promised our daughter for a song." — "All right!" she said.

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They gave Yiñe'a-ñe'ut to Seal, who took her to his home, took off her reindeer-skin coat, and put a seal-skin on her. After some time Seal took a dislike to Yiñe'a-ñe'ut. When he was angry with her, he would take a knife, with which he would slash her.

Creator was singing Seal's song day and night. Once he thought of Yiñe'a-ñe'ut, and said to Miti', "I am going to visit our daughter." He went.

Seeing that Creator was coming, Seal tied up Yiñe'a-ñe'ut's tongue at its root with sinew, so that she should not be able to tell her father how she was being maltreated. Seal's sister, by rubbing her body against that of Yiñe'a-ñe'ut, assumed the shape of Yiñe'a-ñe'ut as she had looked when she left her father. Then Seal said to his sister, "Come and sit down near me, in Yiñe'a-ñe'ut's place." It was hard to recognize the real Yiñe'a-ñe'ut now, clothed in a seal-skin, and scarred and wounded.

When Creator arrived at the settlement of the Seals, they warned him, pointing at Yiñe'a-ñe'ut: "Look out for this Seal! Don't go near her: she bites." Yiñe'a-ñe'ut wished to go to her father, to show him that her tongue had been tied; but he kept moving away from her. And the Seals would strike her hands and feet with knives.

When they got ready to go to bed, the Seals warned Creator again: "If this Seal should try to crawl up to you at night, call us: she might bite you all over." At night, Yiñe'a-ñe'ut approached her father, took his hand, and put it into her mouth, that he might untie her tongue; but he cried, "Look here! she wants to bite off my hand." The Seals woke up, and thrashed Yiñe'a-ñe'ut with sticks.

On the following morning, Creator got up and went home. Upon his arrival, he said to his people, "In the Seal settlement lives some kind of a Seal woman, whose hands and feet are all cut up, and they say that she bites. She nearly bit off my hand." Eme'mqut suspected that it was Yiñe'a-ñe'ut, and said, "I shall go to the Seal settlement to-morrow, and see who she is."

On the next morning, Eme'mqut got up, hitched the reindeer to his sledge, and drove off. He came to the Seals; and they said to him immediately, "Look out for this woman! She eats human beings. We beat her, and do not let her throw herself upon people." They went to bed. At night, when all had gone to sleep, Yiñe'a-ñe'ut came up to her brother, took his hand, and put it into her mouth. He felt in her mouth, and noticed that the root of her tongue was tied up with sinew. He untied her tongue. Then she told him, "I am your sister Yiñe'a-ñe'ut. As soon as I came here, the Seals took a dislike to me. They took off my clothes, and pulled a raw seal-skin over me; they beat me constantly, and cut my hands with knives. Now they have tied up my tongue, that I should not be able to tell you and father how I have been maltreated." Then Eme'mqut said to his sister, "To-morrow, when I get ready to leave here, throw yourself upon my sledge, and I will drive you home."

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The following morning, as soon as Eme'mqut arose, he made ready for his journey. His sister tried to keep near him, and the Seals tried to drive her away. But Eme'mqut said, "Leave her alone: let her stay here." As soon as Eme'mqut whipped his reindeer, Yiñe'a-ñe'ut threw herself upon the back of the sledge, and Eme'mqut drove his sister home. He said to his father, "You seem to be getting old. You gave away your daughter for a song; and when you went to visit her, you could not see that she was being abused."

Creator grew angry with the Seals, and hid all the sea-water. The bottom of the sea dried up, and the Seals were dying for lack of water. As soon as the Seals that had abused Yiñe'a-ñe'ut were dead, Creator let the water out again, and the rest of the sea-animals revived.

After that, Yiñe'a-ñe'ut remained with her father. That's all.

Told by Kuñ'ñin, a Reindeer Koryak woman, in camp on the Chaibuga River, April, 1901.

17. How Eme'mqut married his Sister.

Creator (Tenanto'mwan) was young. He had just married. His wife Miti', too, was a very young girl; and even after their marriage they continued to play near the home. Miti' was pregnant, and still continued to play. Thus it happened that she gave birth to her daughter Yiñe'a-ñe'ut outside, during her play. She pushed her into a marmot's hole, and said, "If she lives, well and good; if not, I shall not be sorry, either." Then she resumed her play, and forgot all about her daughter.

Soon she gave birth to a son, whom she named Eme'mqut. When Eme'mqut grew up, she stopped playing. They lived all alone, and no people ever came to visit them. Eme'mqut asked his father once, "Where did you get your wife, if there are no people around here besides ourselves?" Creator answered, "How can you find a wife if you always remain at home? I found Miti' in the wilderness." Thereupon Eme'mqut began to walk about in the wilderness; but he did not find any people anywhere. Once, while on his way home, he noticed a spark coming out of a marmot's hole. He went nearer, looked into the hole, and saw a girl sitting there. It was Yiñe'a-ñe'ut. He entered the hole, and said to her, "Here, I have found you: I shall take you now." He married her, took her home, and said to his father, "Here, I have found a wife for myself in the wilderness." Soon a son was born to them, and they named him Yayi'leget. He grew up, and hunted wild ducks. The Ducks said to him, "You are shooting us, and your father is your mother's own brother." He came running home, and told what the Ducks had said to him. Creator could not understand what they meant, for long ago he had forgotten about the birth of their daughter.

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Soon after that, Yayi'leget caught a marmot in a snare, and carried it home in the noose. The Marmot came running to Miti', and said, "When you were still amusing yourself with games, you gave birth to a daughter outside the house, and you threw her into our hole, saying, 'If she lives, well and good; if not, I shall not be sorry, either.' We brought her up, then Eme'mqut married her, and now your grandson is killing my children."

Only then did Miti' recollect that she had given birth to a daughter, and said, "That is true: I really threw my daughter into a marmot's hole."

Thereupon all the Reindeer people learned about it, and Envious-One (Nipai'vatiččin) said, "Come on! let us look at Eme'mqut, who has married his own sister."

On that day, Yiñe'a-ñe'ut went outside to dress a skin. Suddenly Ground-Spider came running to her, and said to her, "If you wish, you may get another husband to-day. Strong-One (A'n'qiw) will come here in his skin boat. His wife's name is also Yiñe'a-ñe'ut. She will go to gather moss. Go to her, and ask her to exchange husbands."

Yiñe'a-ñe'ut went home. On the following morning she noticed that the skin boat had landed far from their house. Then she saw a woman coming out of the boat, and going inland. She went there to meet her; and when they met, she said; "We have one and the same name. My husband is my own brother. Go to him, and I will go to your husband." — "No, I have left my fur coat in the skin boat," said Strong-One's wife. "I have plenty of clothes at home," answered Creator's daughter. "When you go there, you can wear them." — "I have left my boy in the boat," said the new-comer. "I have a boy at home also," said Yiñe'a-ñe'ut. "He will be your son." — "They will recognize us," finally said the newly-arrived Yiñe'a-ñe'ut. But the former replied, "My brother knows even now that I have gone to exchange husbands with you, and it does not matter that I am white. I shall tell your husband that I soaked moss in fresh water, and washed myself with it, and have become white."

Then they exchanged husbands. Strong-One's wife went to Eme'mqut. He saw her, and said, "My wife is coming," and went out to meet her with joy, and carried her in his arms into the house.

Creator's daughter came to Strong-One. He asked her, "How is it that you have become so white?" And Yiñe'a-ñe'ut answered, "I soaked some moss in fresh water, and washed myself with it: therefore I have become so white." After a little while she said, "I am Creator's daughter. I have changed places with your wife, and have come to live with you."

Strong-One was glad, and shouted to the people in his skin boat, "Creator's daughter has come to me of her own accord to become my wife!"

When Creator learned that his daughter had gone to Strong-One, he built a large iron boat, put some earth on it, covered it with reindeer-moss, poured some fresh water on it, and put one-half of his herd of reindeer there.

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X 773 He said to Strong-One, "Here are reindeer for you, and here is water and moss for them." Strong-One went back in his boat to his own country. From time to time he went to visit Creator. That's all.

Told by Keta'fin, a Reindeer Koryak woman, in camp on Chaibuga River, April, 1901.

18. The Bear People.

Creator (Tenanto'mwan) lived alone with his family. His sister Ha'na also lived with him. Creator's daughter Yiñe'a-ñe'ut used to sew at night. She would not go to bed until sunrise. Once she kept on sewing until morning; and when day came, she went outside. Suddenly she noticed a spark flying near the edge of the forest. Heretofore she had never seen sparks there. "I shall go and see what it is," she thought. She went, and found an underground house. She entered, and saw a girl sitting there. She was black. The girl said, "Don't talk loud: my brothers are asleep. They are cross; and, if they wake up, you will have trouble." Yiñe'a-ñe'ut sat in the house a little while. The girl gave her something to eat, and she went home. As soon as she was gone, the girl struck her sleeping brothers over their legs, and said, "While you were sleeping here, a girl was walking over your legs, and you never heard anything." Her brothers jumped up, and the oldest of them said, "Give me a polar-bear skin." They gave him the skin, and he put it on. He turned into a polar bear, and ran in pursuit of Yiñe'a-ñe'ut.

Illa' saw that a bear was chasing after Yiñe'a-ñe'ut, and shouted to Eme'mqut, "Go and save your sister from the bear!" Eme'mqut came out, took up an iron lance, ran after the bear, and killed it. When they pulled off its skin, a nice-looking young man came out, and he married Yiñe'a-ñe'ut.

Kilu' was envious of her cousin Yiñe'a-ñe'ut, and wished to do the same as her cousin had done. She also did not sleep all night, and kept sewing until morning. At sunrise she went out, and noticed the sparks that were coming from the underground house at the edge of the forest. She went into the house, and saw a girl, who said to her, "Don't talk loud: my brothers are cross." She sat there a little while. The girl gave her food, and then she went home. As soon as Kilu' walked out, the girl woke up her brothers, and said to them, "Get up! A girl was again here; but I do not know whether she is a human being or a kala. Let our dog-bear loose!" They let loose their bear, which was black, and served them as a dog. Seeing that a bear was pursuing Kilu', Eme'mqut shouted to Illa', "Go and save your sister!" Illa' came out with a bone lance, and stabbed the bear. Kilu' expected that a suitor for her would come out of the bear; but they skinned it, and nobody appeared. Yiñe'a-ñe'ut's husband said, "My brothers have let

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their dog loose." Then he went home, and said to his brothers, "Why did you let the dog loose? Why did you not marry Kilu'?" — "She is ugly," said his brothers. "She does not look nice now," said Yiñe'a-ñe'ut's husband; "but she may look better later on." Then his younger brother married Kilu'.

Yiñe'a-ñe'ut's and Kilu's husbands lived at Creator's house for some time, and then they took their wives home. Before their departure, Ha'na knocked her daughter Kilu' down with her cutting-board. She broke in two, and the real, the pretty Kilu' appeared. Eme'mqut married his brother-in-law's sister, No'takavya.¹

Thereupon they lived together. Eme'mqut would go on a visit to the Bear settlement, and the Bear people would call upon Creator. That's all.

Told by Kuñ'ain, a Reindeer Koryak woman, in camp on Chaibuga River, April, 1901.

19. Yiñe'a-ñe'ut and Sun-Man.

Creator (Tenanto'mwan) and his family lived alone. Once he said to his daughter Yiñe'a-ñe'ut, "Go to the summer house and dry the clothing that was left there. It must be all wet after yesterday's rain." Yiñe'a-ñe'ut went. She arrived at the summer house, hung out the clothes, and thought, "I had better stay over-night here. The clothes will not get dry till evening. I shall dry them during the evening." She staid there over night.

When evening came, she suddenly noticed that a flame was coming through the opening in the roof and from the porch. She was frightened, but the flame soon disappeared.

Then sea-water poured into the underground house. She was so tired from fear, that she fell asleep. Then Sun-Man (Teike'mtula'n) came and married her. In the morning he woke Yiñe'a-ñe'ut, saying, "You have slept enough! You slept so long on account of your fright. Let us go to your parents. I am your husband now." She arose and went out with Sun-Man. The herd of reindeer was gathered there, and the sledges were all ready. They started off.

At Creator's house the people said suddenly, "Yiñe'a-ñe'ut is being driven here. She married in the summer house." Kilu' heard this, ran out to meet them, and said to her cousin, "How did you manage to get married? Tell me, how did it happen?" — "I will tell you later on," replied Yiñe'a-ñe'ut. Kilu' reproached her, saying, "You have a rich man for your husband, and you don't want to talk to me any more." Then Yiñe'a-ñe'ut told her what had happened. She said, "In the evening I was sitting in the underground house, and suddenly a flame appeared, then sea-water poured in. Being tired

¹ This is one of the Koryak mythical names of the bear, and it means "the one who walks around the earth."

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X 773 out from fright, I fell asleep; and in the morning, when I woke up, I had a husband.
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"Enough! Now I know how it happened," said Kīlu', and went into the house. Outside they slaughtered reindeer, and Illa' called to his sister Kīlu', "Come on, help us to carve and put away the reindeer." She replied, "Why should I help you? I shall go to the summer house and get married there." Then she said to her father, Great-Cold (Mai'ni-ta'ican),¹ "Send me to the summer house." Her father replied, "How can I send you? Don't you see how much work we have here to do?" — "Why should I carve another person's reindeer?" she said. "I will go there, then I shall be able to carve and put away my own reindeer later on. — Creator, send me to the summer house." — "Well, if you wish to go, do so," said Creator. Kīlu' went to the summer house, and staid there over night. In the evening she suddenly saw a flame coming through the opening of the roof and from the porch. Kīlu' took stones from the hearth and threw them into the flame. Then the flame disappeared, and sea-water poured in. Kīlu' struck the water with sticks until she got tired and fell asleep.

In the morning a young man woke her, and said, "Get up, you bad girl, and go home!" She arose, and discovered a young man lying there. His body was covered with wounds. He was even nicer-looking than Yiñe'a-ñe'ut's husband. He was also a Sun-Man. She said to him, "Marry me and go home, there you will recover from your wounds." While she was saying so, she noticed that there was no one in the house. The youth had disappeared. She was ashamed to show herself at home, so she went into the porch, and from wrath and vexation she bit her own body. In this way she completely consumed herself, so that only her bones were left.

After some time, Creator said to his sister Xe'llu, "Go and look for your daughter. What has become of her?" Xe'llu went to the summer house, and found her daughter's bones in the porch. She put them into a grass bag, and took them home; but she did not take the bones into the house. She put them into a seal-skin bag, which she placed on the storehouse platform.²

Once Envious-One (Nipai'vatičnin), talking to other Reindeer people, said, "Creator's niece, Kīlu', is a very pretty girl. Let us go and serve for her. Perhaps they will give her to one of us." The Reindeer people went to Creator's, and served there. They were told, "We have no Kīlu'. She is lost." Still they continued to serve. Once the suitors went fishing. They caught plenty of fish, and took it home. Then they cut off the fish-heads, went up on the platform of the storehouse, and ate the raw heads there. Illa' was with them. One of the suitors, Fog-Man (Yiñ'a'mtīla'n), took out the eyes from the head of a fish, and said, "Who will eat these eyes?" Suddenly

¹ Or Čaitan-a-qu.

² The storehouses of the Koryak are built on a platform raised on posts.

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something stirred in the bag, and a voice said, "I will." The boys looked into the bag, and saw that there was nothing but bones in it. Then they all ran away home, and ceased to serve. Illa' ran from the storehouse; but he was caught on one of the posts by the opening in his trousers. Thus he was hanging down. He cried to his mother, "Come out! a kala is moving on the storehouse platform." His mother came out, knocked Kilu' over the forehead with her cutting-board, and stunned her. She took Illa' down, and left Kilu' where she was.

Eme'mqut, who was outside, waited until Kilu' recovered her senses, untied the bag, and took her out. Then she broke in two, and the real, pretty Kilu' appeared. Eme'mqut married her, and conducted her into the underground house.

Envious-One learned about it, and said to his comrades who had been serving with him, "I heard that Eme'mqut took the bones which were moving on the storehouse platform for his wife. Let us go and see."

They all went. They arrived, and saw that Kilu' was pretty, and was sitting with Eme'mqut. Envious-One said to him, "There was nothing but bones in that bag. Did you really take them for your wife?" — "Yes, I took them," Eme'mqut replied. "And now see what kind of bones they are!"

Soon a son was born to Eme'mqut. They named him Self-created (Tomwo'get). Then Sun-Man and his wife came to visit them. Thus they lived together. Toward winter they would move away to the Sun settlement, and in the spring they would come back to Creator's village. That's all.

Told by A'vvač, a Reindeer Koryak woman, in camp on Kilimadja River, April 20, 1901.

20. Creator and Miti'.

It was at the time when Self-created (Tomwo'get), the father of Creator (Tenanto'mwan), lived. His wife's name was Ha'na. Creator had just been born to them. When summer came, many Reindeer people moved over to them; and they, together with Self-created, went in a skin boat to sea. They caught a whale, took it home, cut it up, divided it among themselves, and put the meat into the storehouse. When fall came, the Reindeer people left, and Self-created celebrated the whale feast. But he could not send the whale home: the whale did not wish to go.¹ "We are going to die," said Self-created. He and his wife deserted their underground house, and ran away, leaving little Creator alone, after having put a bow and arrows into his hands. Self-created also left near Creator a piece of meat of a mountain-buck, into which he had

¹ This is ascertained during the ceremony of equipping the whale, by means of divination and interpretation of signs (see pp. 73-76).

x 773 put an arrow, saying, "When Creator grows up, and begins to understand things, let him see how food is procured by means of arrows."

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At that very same time Twilight-Man (Gi'thila'n) also left his country on account of his failure to send a whale home. The whale he had caught did not wish to leave. Twilight-Man had a little daughter, Miti', who had recently been born to him. He deserted his house, leaving his little girl all alone there. He put a strangled marmot near her, with a noose around its neck, saying, "When she grows up, and learns to understand things, she will see how food may be procured."

When Creator grew up and came to the years of understanding, he looked around, noticed the bow and arrow near him, and the piece of meat with the arrow in it, and thought, "This must be food." He ate, and felt well. Then he had to go outside. He walked around the house. Then he went some distance from the house, and saw a mountain-buck (*Ovis nivicola* Eschscholtz). He took his bow, shot an arrow, killed the buck, and carried it home.

Miti' also began to understand things, and, seeing the marmot strangled by the noose near her, she said, "This seems to be food." She ate the marmot. After having eaten, she had to go outside. She went out, and took the noose along. Then she walked around her house, and saw a marmot near its hole. She set her noose, and soon the marmot was caught in it. Miti' took the marmot, carried it home, skinned it, and ate it.

Once, when Creator was hunting a mountain-buck, he came to an underground house from which smoke was rising. He entered the house, saw Miti', and said to her, "I thought I was the only man on earth." She said, "I also thought that I was the only human being living." Creator said, "Well, I shall marry you. Let us live together." She answered, "All right; let us live together. We two are all alone on the earth."

After Creator had married Miti', he said to her, "Go outside. There is a mountain-buck that I killed not long ago. Take off its skin." She went outside, found the wild mountain-buck, and tried to skin it, but did not succeed, for she did not know how to do it. She called, "Creator, I cannot take off the skin." He came out and showed her how to do it.

Thus they lived. He would go hunting, she would stay at home. Soon she was with child, and gave birth to a son, whom she named Eme'mqut. Then a daughter was born to them, whom she named Yiñe'a-ñe'ut. Right after she was born, they took her out, and placed her in a separate underground house. Eme'mqut did not know that he had a sister; but Miti' told Yiñe'a-ñe'ut that she had a brother, Eme'mqut by name.

When Eme'mqut became a man, he began to go hunting. Every day he would kill wild reindeer, which he would drag home. Once he was coming back from hunting, carrying a wild reindeer on his back. Suddenly he noticed a little underground house. He went in, and saw a young girl sitting there.

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It was Yiñe'a-ñe'ut. He said to her, "It is well that I have found you. I shall marry you now." She replied, "You must not marry me. I am your sister." But Eme'mqut said, "I have no sister. My parents never told me that I had a sister. Who is your father?" — "My father is Creator, and my mother is Miti." — "And my father is also Creator, and my mother is Miti," said Eme'mqut. "But you are telling an untruth. My parents would have told me if I had had a sister. I will take you."

Eme'mqut married Yiñe'a-ñe'ut, and took her home. His father and mother said to him, "Why did you marry your sister?" — "If she were my sister, you would have warned me long ago not to touch my sister if I should find her while hunting." Eme'mqut did not mind his parents, and continued to live with his sister.

When summer came, the Reindeer people from down the river came up in their skin boats, and landed not far from Creator's house. They also had a woman, Yiñe'a-ñe'ut by name. Her husband's name was Big-Kamak (Kamakn'a'qu).

The newly-arrived Yiñe'a-ñe'ut went to pick berries. She met with Creator's daughter, who was also picking berries. Creator's daughter asked the new-comer, "Who are you?" She replied, "I am Yiñe'a-ñe'ut." — "I am also Yiñe'a-ñe'ut," said Creator's daughter. "My brother Eme'mqut took me for his wife. There are no other people here. He saw me and took me." — "And my husband's name is Big-Kamak," said the newly-arrived Yiñe'a-ñe'ut. Then Creator's daughter said to the new-comer, "Let us exchange husbands. You go to my house, and I will go to yours. I am ashamed to live with my brother, and Eme'mqut is ashamed to live with me." — "I am sorry to leave my husband," said the other. "Why should you be sorry?" rejoined Creator's Yiñe'a-ñe'ut. "I also have a husband: he will take you, and you will have a husband."

Thus the two Yiñe'a-ñe'uts exchanged husbands. The new-comer went to Creator, and said, "Your Yiñe'a-ñe'ut has met me and said to me, Go and take my place: my brother has married me." Eme'mqut took the newly-arrived Yiñe'a-ñe'ut for his wife.

Creator's Yiñe'a-ñe'ut came to Big-Kamak, and said to him, "I have sent your Yiñe'a-ñe'ut to Eme'mqut, and I will be your wife in her place." Big-Kamak said, "Your parents may not wish to let you go." — "Yes," said Yiñe'a-ñe'ut, "they will be very glad."

Big-Kamak took her for his wife, and Eme'mqut lived with Big-Kamak's wife. The people from downstream remained with Creator during the summer. When fall came, they paddled away home. Eme'mqut lived very nicely now. Before that, his parents would reproach him for living with his own sister, and he would feel ashamed.

Thus they lived. In the summer the lowland people would come to Creator's, and in the fall they would return home. That's all.

Told by A'vvač, a Reindeer Koryak woman, in camp on
Kilimadja River, April 20, 1901.

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21. How Eme'mqut married Sun-Man's Daughter.

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It was at the time when Creator (Tenanto'mwan) lived. A son by the name of Eme'mqut was born to him. Creator caused him to look ugly, and to be lean, wretched, and dirty. He used to dress him, not in clothes of reindeer-skins, but in those of seal-skin, as poor people do. He did it purposely to make people laugh at his son.

Once in the summer the Reindeer people wandered over to the sea. They met Eme'mqut; and a Reindeer man, Envious-One (Nipai'vatičün), laughed at him. "I am afraid you won't be able to get Sun-Man's (Teike'm-ti'a'n) daughter," he said mockingly. "You are better than I, and you cannot get her, either," replied Eme'mqut. But Envious-One said, "No one, not even people better looking than you and I, can get her. You can see their tracks leading to her, but nobody has ever seen tracks leading back. All perish there. How can you expect to get her?"

Eme'mqut ran home, and, skipping down the steps of the ladder, he fairly rolled into the house. Creator asked him, "Why did you come into the house rolling down the ladder?" Eme'mqut replied, "If you were of my age, and your comrades laughed at you, you would feel as sad as I do. Envious-One told me that I could not get Sun-Man's daughter, that people leave their tracks going to her, but never get back."

Creator said, "If you want to go, do so, but first call on Yiñe'a-ñe'ut. She will tell you what to do." Yiñe'a-ñe'ut and Čan'a'i-ña'ut lived by themselves. Their hut was built on a tall tree. Eme'mqut set out on his journey. He arrived at the tree where his sisters lived, and climbed up. Yiñe'a-ñe'ut said to her sister, "Go and see if somebody is not climbing up our tree. It is shaking."

Čan'a'i-ña'ut went out and looked around. She did not recognize her brother, came back to her sister, and said, "Some kind of a monster is coming up." But Yiñe'a-ñe'ut was a shaman, and knew who was coming to them. She took the cutting-board, went out to meet her brother, and struck him on the forehead with the board. Eme'mqut was stunned, and fell to the ground. Yiñe'a-ñe'ut returned into the house, and said to her sister, "Go and see if I struck him dead." Čan'a'i-ña'ut went to look at him, and then told her sister that Eme'mqut was split in two, and that from out of his skin appeared the real Eme'mqut, handsome, clever, and in fine clothes. Then his sisters took Eme'mqut into their house. Yiñe'a-ñe'ut asked him, "What brought you here? You must be planning to go somewhere." Eme'mqut replied, "Envious-One told me that I would not be able to get Sun-Man's daughter, and I want to get her."

Yiñe'a-ñe'ut gave her brother two iron mice, iron sledges, and an iron

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dog-salmon, and said to him, "Go, and take Envious-One along. He must know the way there, since he laughed at you."

Eme'mqut went to Envious-One, and said to him, "Let us go together to the place where you saw Sun-Man. Even at the risk of death let us go." Envious-One replied, "I can not go. I have nobody to leave in the house." But Eme'mqut said, "No, you shall go with me! Next time you won't laugh at people." Then Envious-One went with him. They soon came to the fiery sea (me'lgri-a'ngan). The blazing waves were licking the rocky coast, and were casting out human bones. Eme'mqut and Envious-One took a rest on the shore, ate some meat, entered the iron dog-salmon, and launched out upon the sea. Soon they found themselves on the opposite shore. They went on, and came to the fiery mountain. It was all aglow. Then they got into the iron sledge, harnessed the iron mice to it, and went over the mountain. Then they beheld the camp of Sun-Man. Somebody in the camp shouted, "For the first time, guests are coming here! Never before have visitors reached this place. Let us meet them, and play a game of ball with them. Throw a ball to them!" Eme'mqut and Envious-One played ball with the people from the Sun camp, and Eme'mqut beat them all. Then the people from the Sun camp shouted, "That will do: it seems that nobody can beat him."

Then they took Eme'mqut to the camp. Eme'mqut asked, "Where is Sun-Man's tent?" It was pointed out to him. He entered the tent. Sun-Man asked him, "What did you come here for? Nobody ever calls on us." Eme'mqut replied, "I have come to see you. They told me that I could not get your daughter in marriage; that those who try to reach your tent leave their tracks going, but that no tracks lead back." Sun-Man answered, "I have no daughter." But Eme'mqut said, "Very well. I'll stay with you for a time, and will serve you. People would not say that Sun-Man has a daughter if it were not true." Eme'mqut remained with Sun-Man, and worked for him. Once in the night the younger son of Sun-Man woke Eme'mqut, saying, "Guest, wake up! Look at that stone table on which they pound meat and blubber. Mother hid my sister under it." Eme'mqut awoke, went to the stone, and got Sun-Man's daughter. But no sooner had he taken her than her mother awoke, took her daughter from Eme'mqut, put her under her hair braids, and went to sleep again. Eme'mqut fell asleep too; but the boy soon called him again. "Wake up!" he said. "Mother put my sister under her braids. Go and take her." Eme'mqut went and got Sun-Man's daughter; but her mother awoke, took her away, and hid her in her bracelet.

Eme'mqut fell asleep again. The boy called him for the third time, saying, "Mother put my sister in her bracelet." Eme'mqut arose, took Sun-Man's daughter, and married her. They lived there. Envious-One was married to the other daughter of Sun-Man.

Later on Eme'mqut and Envious-One started for their home with their

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wives and Sun-Man's son. On their way they met no blazing sea and no burning mountain. They came to Envious-One's house first. He remained at home with his wife. Eme'mqut, with his wife and her brother, continued his journey. When they were approaching his house, Illa' was outside. He shouted into the house, "Eme'mqut has come with his wife!" Creator replied, "The bones of our son have long been white." But Illa' said, "Why, really, Eme'mqut and his wife have arrived." Then Miti' came out to meet them, carrying a fire-brand, and Creator slaughtered many reindeer. Creator pulled out of the ground a post to which dogs used to be tied, and a herd of reindeer came from out of the ground. Creator married Yiñe'a-ñe'ut to Sun-Man's son. They lived quietly together. With the approach of winter, they would wander over to the camp of Sun-Man, and toward summer they would return to Creator's village. That's all.

Told by A'vvač, a Reindeer Koryak woman, in camp on Kilimadja River, April 20, 1901.

22. How Creator frightened the Kalau.

It was at the time when Creator (Tenanto'mwan) lived. His provisions had given out, and his people were suffering from hunger. He proposed to go hunting. He started off, and reached the settlement of the Maritime kalau. They had plenty of food. An immense quantity of dried salmon¹ hung in the house. Creator turned into a raven, flew into the underground house, and croaked, "Kho, kho, kho!" All the kalau became frightened, left their house, and ran away to the wilderness, saying, "What kind of a terrible spirit has come here?" Creator ran home, and said to his wife and children, "Let us move quickly. I have found a place abounding in food." They started on their reindeer-sledges, and settled in the underground house of the kalau.

When the kalau had recovered from their fright, the oldest among them said, "I am going to see what is going on in our house." He arrived at the house, met Creator outside, and said to him, "Why did you take possession of our house?" Creator replied, "Is this your house? I made it." But the kala said, "This is my underground house, and that storehouse there is mine." Then Creator said, "Let us ask them who has made them, — you, or I." The kala was the first to ask the storehouse, "Did I not build you?" The storehouse said nothing, it kept silent. Then Creator put the question, and the storehouse answered, "You built me." Thereupon they came to the underground house. Creator said to the kala, "Well, ask it who made it." The

¹ *Salmo lagorophthalmus*.

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kala asked; but the house gave no answer whatever, while to Creator's question it replied, "Yes, you built me." Thus it was with all the things near the house. Finally they entered the house, and asked the seats who made them. They said nothing in reply to the kala's question, but to that of Creator they said that he had built them. The posts and crosse-bams, the hearth and the oil-lamps, in the underground house, replied to the same effect. "There," said Creator to the kala, "if you had made the house, the things would have replied to you, and not to me." He gave the old kala a thrashing, and turned him out. The kala went away crying, and said to his wife and children, "The house is ours, but I could not recover it. Creator has settled down there. We have asked all the things who made them, and they would not give me an answer, but they did answer him." Kala-Woman (Ka'la-na'ut) said to her husband, "Let us go there together." They went, and Kala-Woman and Miti' now put questions to various things, asking them who had made them, beginning with the grass with which the storehouse was covered. "Who has plucked you, and covered the storehouse with you?" asked Kala-Woman; but the grass was silent. When Miti' put the question, the grass replied, "You plucked me, you covered the storehouse with me." Then they went into the house, and asked the pails, kettles, bags, chamber-vessels, and other things, who had made them, and they all answered that Miti' had made them. Thereupon the kalau were turned out of the house. They went to their children in the wilderness, and all died of starvation.

Creator remained in the kalau's house. When summer came, and the sea-fish appeared at the mouths of the river, he moved to his old village, and went fishing. That's all.

Told by Ty'kken, a Reindeer Koryak woman, in camp,
on the Topolovka River, April 13, 1901.

23. How Creator went Sealing.

Creator (Tenanto'mwan) went sealing. He saw a seal come out of the water and lie down. He had neither harpoon-line, nor harpoon, nor harpoon-shaft. "I do not feel like going home for a harpoon, but there is no one to send for it," said Creator. "I will send my penis." He cut off his penis, and said to it, "Go to Miti' and ask her for a harpoon-line and a harpoon." He went. He came into Miti's house, and stood there. She did not recognize him. "A red head has come, he cannot speak, keeps quiet, it must be a Russian," thought Miti'. She called Illa', her nephew. Illa' came in. The Penis said, "*Opo pondro, opo pondro.*" — "What is it you say?" asked Illa'. "We do not understand you." The Penis could not make them understand, and returned to Creator empty-handed. Creator asked him, "Well, have you

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not brought anything?" He only replied, "Bl-bl-bl." Creator thought that his wife did not want to give him a harpoon. He put the penis back in its place, and went home. He entered the underground house, and Miti' said to him, "A Russian was here a while ago." Creator asked, "What kind of a Russian may have been here?" Miti' answered, "Yes, a Russian with a red head has been here, but we could not understand him. He only said, '*Opo pondro, opo pondro*.'" — "It was not a Russian," said Creator. "I cut off my penis, and sent it to get a harpoon for me. I had nothing to catch seals with." That's all.

Told by Ty'kken, a Reindeer Koryak woman, in camp
on Topolovka River, April 13, 1901.

24. One-who-paints-his-Belly and the Kala-Woman.

Eme'mqut lived with his brothers, One-who-paints-his-Belly (Na'ñqa-ka'le) and Big-Light (Qeskin-a'qu), and with his cousins. Once Eme'mqut went out fox-hunting on his snowshoes. He overtook the foxes, and killed them with his club. Suddenly he beheld a kala-woman sitting before him. She said to him, "Give me your snowshoes, I wish to sit on them a little while." He answered, "It is getting late now. I am fox-hunting, I have no time to stop." She said, "If you will not let me have them, I shall call our hounds, and they will tear you to pieces." Then Eme'mqut gave her his snowshoes. She sat down on them. Her anus had teeth, and she tore the straps on the snowshoes, and at the same time called her "dogs." She had bears in place of dogs. Two bears came running, and tore up Eme'mqut, who, being without snowshoes, was unable to run away from them. The kala's house was not far from that place. Young-Kala (Qai-Kala) came out, and shouted to his father, "Look, sister has something large and black." The old kala said to his children, "Go to your sister. She seems to have procured some food." They went, and dragged the murdered Eme'mqut into the house.

After some time, Creator said to Big-Light, "What is the matter with Eme'mqut that he does not come back? Go and look for him."

Big-Light put on his snowshoes, and went away. He reached the place where Kala-Woman was sitting. She asked him for his snowshoes to sit on for a little while. He said to her, "I have no time. I am looking for my brother." — "If you will not give them to me," said Kala-Woman again, "I shall call my bear-dogs, and they will tear you to pieces." Then Big-Light gave her his snowshoes. She sat down on them, and her anus ate the straps with its teeth. Then she shouted for the bears to come. They came running, and tore up Big-Light. Young-Kala again came out of the underground house, and shouted to his father, "There is something black near sister." The kala went, and dragged Big-Light's body home, and ate it.

Long did Creator wait for the return of his sons. Finally he said to his

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nephew Illa', "Go and look for your cousins." Illa' put on his snowshoes, and went. He also came to the place where Kala-Woman was sitting. She said, "Give me your snowshoes, I wish to sit down on them." — "I will not give them to you," answered Illa'. "I am in a hurry, looking for my cousins." — "If you will not give them to me," she said, "I shall call my dogs, and they will tear you to pieces." Then Illa' gave her his snowshoes. She sat down on them, and her toothed anus gnawed off the straps. Then she called her bear-dogs. They came running. Illa' cried, but the bears tore him to pieces. Again Young-Kala came out of the underground house, and, seeing something black near his sister, he shouted to his father, "Sister has caught something." The kala came running, dragged Illa's body home, and ate it.

Creator said to his youngest son, Self-created (Tomwo'get), "Go and look for your brothers." He also put on his snowshoes, and went. He reached the place where Kala-Woman was sitting. She asked him for his snowshoes to sit on for a little while. He gave her his snowshoes without saying anything. She sat down on them, and ate up the straps with her anus. Then she called the bears, and they tore up Self-created. Young-Kala came outside again, and, seeing something lying near his sister, he shouted to his father, "Sister has again caught something!" The kala went, dragged Self-created to the house, and devoured him.

Creator said to his son One-who-paints-his-Belly, "Stop painting your belly. Go and look for your brothers." One-who-paints-his-Belly was sitting, painting his belly with charcoal. He replied, "How eager you are, father! You are hurrying me so, I have made the design on my belly crooked with my finger. Wait till I finish painting my belly, and I will go then." But Creator again said to his son, "Stop painting your belly. Go and look for your brothers." One-who-paints-his-Belly asked for a hammer. Thereupon he took some twigs and put them on instead of snowshoes, put the hammer in his bosom, and started off. On his way he uprooted a larch-tree, and took it along. Soon he reached the place where Kala-Woman was sitting. She said to him, "Is that you, One-who-paints-his-Belly?" He did not reply. "Give me your snowshoes, I wish to sit down on them," she continued. "I shall not give you my snowshoes," he replied. "I shall call our dogs," she said, "and they will tear you to pieces." — "Call them," he replied, "I will club them with the tree." She called the bears. They came running, and One-who-paints-his-Belly killed both of them with his tree. Then he threw himself upon Kala-Woman, and tore off her breeches. She said, "Stop! do not touch me." But he answered, "I will not let you off that way. You killed my brothers. I shall first see how you ate up the straps on my brothers' snowshoes." He took off her breeches, turned her back up, and, seeing the teeth in her anus, said, "This is what you used to eat the straps." He broke the teeth out with his hammer, or drove them into her body. Thus he killed her.

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Then he went to the place where traces of his brothers' blood remained, stamped upon it with his foot, and all of them arose alive. He said to them, "There is the Kala-Woman lying with her anus turned up, whose teeth have eaten the straps on your snowshoes, and there are the bears that killed you. What weaklings you are! A woman took away your snowshoes from you, and the bears tore you up. Could you not do the way I did?" Then they all went home.

Young-Kala went out of the house again to look around, and noticed two dead bodies near his sister. The other kalau ran up to her, and saw that their sister and the bears were killed. That's all.

Told by Tykken, a Reindeer Koryak woman, in camp on Topolovka River, April 13, 1901.

25. How Miti' played Tricks on her Husband.

Creator (Tenanto'mwan) lived with his wife Miti'. Once he said to his wife, "Let us take a drive on seal-skins down the hill." They did so, and landed on the roof of a kala's house. Creator fell down into the entrance. Miti' did not take her husband out, but went home. Creator crept out alone, and ran after Miti'. He came home, struck his wife, and turned her out of the house, saying, "You have no relatives, I found you in the wilderness. Now go back to where you came from."

Miti' went out. She cut off her breasts, her buttocks, and her vulva, and told them to become human beings. They became four men. Miti' said to them, "Let us fool Creator. I will go home; and you come there later and tell him that you are my brothers, and that you came to take me with you." Then she cut off a piece of skin from her leg, and said, "Turn into a little bird, and fly to our house before the others arrive."

Miti' left them all, and went home. When her daughters saw her, they said to their father, "Mother is coming back." Creator said to her, "Come in. I really found you in the wilderness, but there is no use of your going back." Miti' went in, and said, "Now I am going to stay here, I am not going away any more."

All of a sudden the little bird began to twitter on the roof. Creator asked his wife what kind of a bird it was. She looked at it, and said, "It probably came from my country. I presume its coming means that my relatives are coming."

Soon the four men arrived. Miti' said, "These are my four brothers." The four men said, "We learned that Creator beats his wife and upbraids her for not having relatives, and therefore we came to take her with us." Creator said, "Very well, take her along. I will go and get some seal-blubber for

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you from the summer house." Miti's brothers replied, "You need not walk there: take our reindeer." They gave him their reindeer, and he started off; but he could not reach the storehouse. The reindeer shied, and knocked Creator against a house-pole, so that his face and forehead became swollen, and his eyes were about closed. He left the reindeer, and groped his way into the house. Miti's brothers said to him, "You do not seem to be able to drive our reindeer." They continued, "Probably we shall have to go without the blubber that you promised us."

They started off with Miti'. As soon as they had left the house, Miti' retransformed the visitors into the parts of her body, and put them where they belonged; but she put her breasts on her back, her buttocks in front, and her vulva behind.

Then she returned home. Yīñe'a-ñe'ut said to her father, "Look! mother has returned." Creator asked his wife, "Why did you come back?" Miti' replied, "I longed for my younger daughter." — "Well, stay here," said Creator.

When evening came, they went to bed. In bed, Creator said, "Is it possible that you have your breasts on your back?" She replied, "Don't touch me again! don't you know that I have my breasts on my back?" He touched her again, and asked, "Is it possible that you have your vulva on your back too?" She answered, "Do not touch me! don't you know that it is on my back?"

Next morning when they arose, Creator said to his wife, "Miti', henceforth let us live properly, and give up quarrelling and fooling each other. Make some pudding for me." Miti' replied, "I am not going to do any cooking: I have no edible roots." Creator said, "Then I will go to the camps of Taigonos,¹ and will marry a Reindeer-Koryak woman. They make nice puddings." — "Go on," said she.

As soon as he had gone, Miti' cooked all kinds of pies and puddings. Then she ran after her husband, went past him, and then turned back to meet him. When she met him, she lay down on the ground, spreading her legs upward. She thrust her head into the snow, and grew so large that she obstructed his way. Creator went right into Miti's anus, as if it were a house. After he had gone in, her anus closed. Then she ran home, pulled Creator out, and gave him some pudding. While in her anus, Creator became bald-headed. Miti' asked him, "Why is your head so bald?" He answered, "It always was so." Then he said to his wife, "Let us stop fooling, let us live in a proper way." Miti' answered, "You are always the mischief-maker. Now let us live peacefully. After that they lived quietly. That's all.

Told by Tykken, a Reindeer Koryak woman, in camp
on Topolovka River, April 13, 1901.

¹ The Peninsula of Taigonos lies between the bays of Gishiga and Penahina.

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26. How the Reindeer-Breeders tried to take Creator's Herd.

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Creator (Tenanto'mwan) possessed three herds of reindeer. The Chukchee and the Reindeer Koryak learned that he had many reindeer, and said to one another, "Let us go and kill Creator, and drive off his reindeer." Several camps joined forces, and started out toward the house of Creator. On their way they met Envious-One (Nipai'vatičim). He said to them, "Take me along. I know where he lives, I will take you right there." He led them over a ridge of mountains. When they reached the summit, Envious-One said to his companions, "Stay here over night. I will go ahead alone, and find out how many people there are." — "Go on, and count the people," said his companions. Envious-One drove off. He reached Creator's house, went halfway down the ladder, stopped, looked about, quickly counted the people, climbed up again, and hurried back to the camp. He said to his comrades, "Creator has two sons and a nephew."

Creator had seen Envious-One just before he left, and said to his sons, "That was no guest. He was surely counting the people to learn our strength, intending to attack us afterward. Go and gather the herds: we will leave." The sons soon drove up the reindeer, and Creator went away with his herds, leaving at home Illa' and his sister Kilu'. Creator ordered them not to tell in what direction they had gone.

Early in the morning the Chukchee and the Reindeer Koryak arrived, but failed to find Creator. They met Illa' outside, and asked, "Where did Creator go?" He answered, "I don't know. This morning, when we got up, he was gone. Yesterday Envious-One came here, looked at the house, and ran away. The old man must have suspected an attack." The new-comers said to him, "How is it that you don't know where Creator has gone to? Don't you live in one house? We shall kill you, unless you tell us." Then Illa' said, "You can still see him yonder, travelling with his herds over the sea-ice."

The Chukchee and Reindeer Koryak started off in pursuit of Creator. Miti' saw them from a distance, and shouted to her husband, "We are pursued!" Creator put a bit of snow in his mouth, spat it out behind him, and then the sea-ice between them and the shore melted away. The Chukchee and the Reindeer Koryak remained on shore, and Creator floated away on the ice-fields with his people and herds, and his pursuers could not reach him.

"Let Creator remain on the ice," said the Chukchee and the Reindeer Koryak: "there are no pastures, and the reindeer will perish." After a short while Creator took some more snow in his mouth, chewed it, and spat it out on the ice, and a pasture appeared there. His reindeer ate of the moss. Moreover, the reindeer of the Chukchee and Koryak, who were encamped on

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the seashore, were starving for lack of fodder, so that the pursuers were compelled to return. They reached Creator's house, and said, "Let us go and kill Illa'." They went down into the underground house, and said to Illa', "We are going to kill you." — "Well, kill me," he answered. But the Chukchee and the Reindeer Koryak replied, "No, we will first have a contest in shamanism, and, in case you prove stronger than ourselves, we will not kill you." One of the Reindeer people began his incantations. 773^x
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In the mean time Creator said to Eme'mqut, "Go and rescue your cousin: they want to kill him." Eme'mqut was a shaman. He started off, reached their house, peeped inside, and heard them pronouncing their incantations. He made himself invisible to them. One of the Reindeer people uttered his incantation, and berries grew up on the floor of the house. At once Kilu' began to pick the berries. Then another man took his turn, and roots began to grow. Kilu' stored away some roots. Then they made Illa' take his turn, Eme'mqut caught him by the hair and pulled him up. "Well," said the Reindeer people, "you seem to be stronger than we. None of our shamans has ever risen in the air. We will not kill you."

When the Reindeer people left, Eme'mqut entered the house, and said to Illa', "Well, Illa', you have become a shaman: now show what you can do. Rise up in the air." Illa' began to beat the drum, but nothing happened. He could not rise in the air. Then Eme'mqut caught his hair, lifted him up, and said, "See! it was I who lifted you up before, lest they should kill you."

Creator returned home. He lived there quietly. The Reindeer people ceased to make war on him, because they could not overcome him. That's all.

Told by Ty'ken, a Reindeer Koryak woman, in camp on Topolovka River, April 13, 1901.

27. Little-Bird-Man and the Kala-Woman.

Goose-Man (Itu'mtula'n) lived with his family. When autumn came, the Goose people wished to fly away, but were detained by a violent snowstorm. They said to Little-Bird-Man (Pičiqala'n), "Pronounce your incantations, that it may clear up." He commenced his incantations, went outside, and said, "Let it clear up;" and it cleared up. On the following morning the Goose people got ready to fly, and called Little-Bird-Man, but they were unable to waken him. They knocked him so much over his head that it was all swollen; but Little-Bird-Man never woke up. The Goose people flew away, leaving him behind.

When the Goose people had left, Little-Bird-Man awoke. He walked over to the place where the Goose camp had been, looking for something to eat; but the Goose people had left only one cloud-berry, while everything else

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had been eaten up. Little-Bird-Man said, "This is enough for me; I do not eat much," and remained in the place where the Goose camp had been.

Seeing that the Goose people were gone, Kala-Woman (Kala-na'ut) said, "I will go and look at their camping-place: perhaps they have left something." She went, and found Little-Bird-Man. She said, "Little-Bird-Man, why did you remain here?" He answered, "I was so sound asleep that the Goose people could not wake me up." Kala-Woman examined all that had been left by the Goose people, and noticed the cloud-berry. Little-Bird-Man said, "Don't eat it: it was left for me." But she ate the berry, just the same, and said, "Later on I will pick many berries for you." Then she said, "Let us play now: let us have a contest. We will see whose body can endure the most heat. Let us roast each other and see who will get burnt." They fetched wood. Little-Bird-Man brought a stone-pine-tree branch into Kala-Woman's underground house, and it became a large pile. Kala-Woman brought poplar-wood, which does not produce intense heat. Kala-Woman made a fire on the hearth, and said to Little-Bird-Man, "Get up on the cross-beam." He got up, and she closed the entrance of the house, so that no heat could escape. Kala-Woman added more and more wood to the fire; but Little-Bird-Man found a hole in the cover of the entrance-opening; and whenever he felt very hot, he flew outside, shouting to Kala-Woman, "Add more wood. It is not hot here." Finally she said, "Come down. You are so small, and still I cannot roast you." He went down. Then she took off all her clothes, and got up on the cross-beam. Little-Bird-Man put stone-pine-wood into the fire, which produces intense heat. Soon Kala-Woman began to roast. She ran from one part of the cross-beam to another, and shouted, "How could you stand such heat, Little-Bird-Man?" — "Well," he answered, "sit there a little longer. When I was sitting there, I did not say that it was hot." But Kala-Woman could not endure the heat any longer, came down from the cross-beam, and said, "You have endured it, but I cannot. Now let us arrange another contest. Let us see whose legs are stronger." — "All right!" answered Little-Bird-Man. They went to get some stones. Little-Bird-Man brought a small pebble, put it on the floor, and it became a huge boulder. Kala-Woman also brought a stone. "Well, let us throw stones at each other, and try to break our legs," she said. "I shall first throw at you." — "All right," said Little-Bird-Man, "but turn up your eyes while throwing." Kala-Woman half closed her eyes, and threw her stone. Little-Bird-Man raised himself on his wings, let the stone pass under, and returned to his place again. Then he crushed a red bilberry, and painted his leg with it. Kala-Woman asked, "Well, Little-Bird-Man, have I broken your leg?" — "No, you only scratched it," he replied. "Well, if your thin little leg did not get broken, then surely you will not be able to break my stout leg." Little-Bird-Man threw his large stone, and smashed her leg. He jumped away from her, and sang, "I have broken Kala-Woman's leg! now she will have

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to walk on one leg." To this she replied, "No, both my legs are sound. Just come up here and sit down on my palm." — "No, you are lying! You only wish to eat me," said Little-Bird-Man, and flew away.

Magpie-Woman (Vak'thi-na'ut) came flying along. Kala-Woman said to her, "Go to my parents, and tell them that Little-Bird-Man has broken their daughter's leg. She has done no harm to him, and he has broken her leg." Magpie-Woman flew away. She came to the kalau, and sat down on the entrance-hole. The old kalau said to his children, "Throw something at her! What business has she to sit there?" Magpie-Woman said, "You wish to drive me away, and I have brought news from your daughter. Little-Bird-Man has broken her leg." The old kala said, "You lie! She is so strong, how could the small Little-Bird-Man break her leg?"

Then Raven-Woman (Ve'sve-ne'ut) came flying to Kala-Woman, who said to her, "Go and let my father and mother know that Little-Bird-Man has broken my leg." Raven-Woman flew away, and alighted on the roof of the underground house of the kalau, near the entrance-opening. "Throw something at her!" said the old kala. "Why does she sit near the entrance-opening?" Raven-Woman replied, "Do not drive me away. I have brought news from your daughter. Little-Bird-Man has broken her leg."

The old Kala-Woman then said to her husband, "Let us go and see what has happened to our daughter." They went to look for their daughter. When they reached her, she said to them, "I did no harm to Little-Bird-Man, and he broke my leg." The old woman said to her husband, "We must call some one to cure her. Let us call Magpie-Woman. Let her cure her." They sent for Magpie-Woman. She came, and repeated over and over, "Die, die, and then we shall eat you." Kala-Woman cried to her mother, "She keeps on saying that I should die. Drive her away." Magpie-Woman was turned out. Then the old woman said, "Let us call in Raven-Woman." She was called. She came, and also said all the time, "Die, die, we shall eat you." Kala-Woman again cried, "She is not trying to cure me at all. She wants me to die. Turn her out." They turned out Raven-Woman too. Thereupon the old woman said, "Call Puffin-Woman (Yata'qe-ne'ut)."¹ They called her. She came and treated her. She began to search for the pieces of bone from the broken leg, and found them all except one piece. She looked and looked for that, but could not find it. Finally they discovered that the old kala, not knowing that it was a part of his daughter's shin-bone, had made a "cogged drum"² (va'ni-ya'yai) out of it. Puffin-Woman took the bone instrument from him, and tried to fit it on. There was still a part of the bone missing. Nevertheless she cured Kala-Woman. Her leg improved, but it did not grow together right.

¹ The species of puffin mentioned is *Fratercula corniculata*.

² A musical instrument (a jew's-harp) made of bone.

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Thereupon Kala-Woman went again to the wilderness. She met Little-Bird-Man, and said to him, "Well, Little-Bird-Man, behold! I am well again." He replied, "You have recovered only for a time." — "No, I have completely recovered," said Kala-Woman. "Let us have a race. You run over firm ground, and I will run over swampy ground." — "All right," said Little-Bird-Man. As soon as they had started, Kala-Woman broke her leg again, and could not extricate herself from the mire. "Little-Bird-Man," she said, "come, alight on my palm, I will hug you." — "No," he replied, "I will not come: you want to eat me." He left her in the mire, and flew away. When the tide came in, she was drowned. Soon after that, the old kala-man went fishing. He put out his net, and it caught Kala-Woman. He pulled and pulled, but could not draw in his net. The old kala-woman said, "You must have caught a whale in your net." When the tide receded, the kala found his daughter in the net. She was dead, and her leg was broken. They began to cry, went home, and never went fishing again. That's all.

Told by Ty'kken, a Reindeer Koryak woman, in camp on Topolovka River, April, 1901.

28. How Čan'a'vile went fishing.

Creator (Tenanto'mwan) and Čan'a'vile lived in one village, in an underground house. Once upon a time Čan'a'vile said to his wife, "I am going to the river to fish." He set his nets, and caught a great quantity of fish. He dragged the fish out upon the bank of the river, and said, "Now I will eat a raw head." He began to eat it, and shut his eyes. Meanwhile the wolves came, grabbed the fish, and fought over them. Čan'a'vile said, "Don't fight: just take as much as you like," but when he opened his eyes, neither wolves nor fish were there. They had left nothing. They carried away what they could not eat. Then he said to himself, "I will make a raft and go down the river to my house." He built a raft and started off. When passing by the Wolves' settlement, he heard them shout, "Čan'a'vile, is that you?" — "Yes," he said. Then the old Wolf said to him, "Not long ago my children ate your fish. I am old now, and cannot procure anything to repay you. Take a wolf-skin for your bedding." Čan'a'vile took the wolf-skin, and proceeded. When he reached his home, Creator came out to meet him, and asked, "Where did you get a wolf?" — "I killed him while hunting," answered Čan'a'vile. "Well, I shall go and let your wife know about it." He went, and shouted, "Ilr'in-ñe'ut, your husband has caught a wolf. Go out and meet him, and dance over the wolf." She came out and danced, singing, "Thin penis, thick penis!" (Gt-a'lqa, U'm-a'lqa!)

On the next morning Čan'a'vile went fishing again. He came to the

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river, set the nets, and procured much fish. He got ready to go home, and said, "I shall first eat a raw head." He began to eat a head, and shut his eyes. Then came the Bears, grabbed the fish, and fought among themselves. "Don't take it from one another: there is enough for all of you," said Čana'vile. When he was through eating the head, and opened his eyes, the fish were all gone.

Then he made a raft and started for home. When he was passing the Bears' settlement, they shouted to him, "Čana'vile, is that you?" — "It is I," he answered. "Well, wait a little," said the old Bear. "My children ate up all of your fish. In exchange take a bear-skin for your bedding." Čana'vile took the bear-skin and went home. Creator met him again, and said, "Why, Čana'vile, you killed a bear! I shall go and tell your wife about it." He went, and shouted into the house, "Ili'in-ñe'ut, come out and meet your husband: he has killed a bear." She came out and danced, singing, "Thin penis, thick penis!" Then they entered the house, and Čana'vile gave up fishing. That's all.

Told by Ty'kken, a Reindeer Koryak woman, in camp on Topolovka River, April, 1901.

29. How Moon-Woman revived Creator's Son.

It was at the time when Creator (Tenanto'mwan) lived. He had many reindeer and two sons. Eme'mqut and Big-Light (Qeskin'a'qu). Big-Light was a strong fighter and a runner. He won in all contests. The brothers slept in the wilderness, among the herd. Once Eme'mqut got up in the morning and found his brother gone. Eme'mqut went home. His father asked him, "Where is your brother?" He answered, "We lay down together in the evening. I got up in the morning, and could not find him anywhere."

Eme'mqut went to look for his brother everywhere. He drove in all directions, did not sleep at night. He was always looking for him. He visited all the camps, but nowhere did he find his brother. He exhausted all his reindeer, so that he could not ride any more. Then he walked on in search of him. Once, while he was passing a night in the wilderness, he lay down on a hill and looked at the moon. He said to her, "What are you thinking about up there?" The Moon descended to the earth, and said to Eme'mqut, "And what are you thinking about?" — "I am thinking of my brother," he answered. "I cannot find him anywhere." — "If you compensate me, I will tell you where he is," said the Moon. "What do you want me to give you?" asked Eme'mqut. "No, I don't want any pay," said the Moon. "What, then, am I supposed to do to have you tell me of him?" asked Eme'mqut. "If you marry me, I'll tell you," answered the Moon. "Then I will marry you. Only tell me where my brother is," said Eme'mqut. "You will deceive me,"

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said the Moon. "No, I will not deceive you," answered Eme'mqut. "Look here! I will embrace you in token of my promise." He embraced the Moon; but she said once more, "No, you will deceive me." Then Eme'mqut put his hand into her trousers, felt of her privates, and said, "Well, now I will not deceive you. It is just the same as if I had married you." Then she said to him, "Your brother was killed by the kalau who live in the sea, upon an island. They skinned him, and are now using his skin instead of that of a reindeer."

Eme'mqut went home and told his father about it. Creator replied, "If I send you, you will fail to rescue him. Rather I will go myself."

He set out on his journey. Soon he arrived on the kala island, and caused all the kalau to fall asleep. Then he descended into their underground house, took his son's skin, and went out. While coming out of the house, he saw an iron barrel, and found out that inside of it was a daughter of the kalau. He took the barrel along and went home.

As soon as he arrived, he sent for Moon-Woman (Ya'chr-na'ut). She came, and Creator said to her, "Revive my son." She took Big-Light's skin out of doors, and beat it against the river-ice. First the finger-nails of the young man re-appeared, then his hands. Then his body began to grow, and finally the entire man re-appeared. Moon-Woman continued to beat him against the ice until he revived and could stand on his feet. After that, Eme'mqut married Moon-Woman, and Big-Light married the daughter of the kala people.

Once Creator said, "If we go on living quietly, without undertaking anything, the kala-islanders may come and devour us all." He went out, and saw an underground house of other kalau. Not far off a herd was pasturing. He approached the herd, and all the reindeer rushed upon him with their antlers, trying to kill him. Creator said, "Don't throw yourselves upon me! I came to take all of you to my house." Then they stopped jumping upon him, and followed him. He reached the house of the kalau; and the chamber-vessel, the dishes, and other articles assailed him. But he said to them also, "Don't throw yourselves upon me! I came to take you along." And they stopped. Then Creator took everything along. He carried away the underground house too, and led away its inhabitants, the kala people. Those kala people were not cannibals.

The others, the kala-islanders, woke up, and, not finding the human skin, they said, "Creator has come, and has taken our skin away. Let him have it: what do we want it for?" Then the old kala looked out of the house, and, seeing that his daughter was missing, he said, "Since he took my daughter, we will go to his house and kill all his people." The kalau started out for Creator's house; but, as soon as they approached, the reindeer threw themselves upon them. Then the kalau said, "Let us go down underground, and enter the house from below." They did so. They entered the house from

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under ground; but here they were assailed by the chamber-vessel, the dishes, and other domestic articles. The kalau had to return. "It is impossible to approach them; let us go back," they said.

When they were gone, Creator said to Big-Light, "Take your wife over to her parents." Good-Kamak-Woman (Pa'l-kama'ka-na'ut) — that was the name of Big-Light's wife — said, "We must not go to my parents: they might eat my husband." But Creator said, "Never you mind. Go to them, they will not eat him."

The young people started off. When they drove up to the house of the kalau, Big-Light shouted to them, "Come out and meet your daughter!" But the kalau replied, "We have no daughter. Creator stole her from us." Then Good-Kamak-Woman herself looked into the house, and said to her mother, "Here I am!" Then the kalau came out to meet her. Good-Kamak-Woman said to them, "Don't eat my husband! Creator has sent you whale-blubber, seal-blubber, and meat. Eat that."

"All right," they answered: "we shall not eat your husband." Big-Light and his wife staid for a time with the kalau, and returned to Creator. Later on Creator sent word to the kalau to come and live with him. "We will kill whales, and eat them together," he said.

The kalau went over to Creator's, and settled there. Creator killed whales, and fed the kalau with blubber, and they gave up eating human beings. That's all.

Told by Ty'kren, a Reindeer Koryak woman, in camp on Topolovka River, April, 1901.

30. How One-who-paints-his-Belly killed the Kalau.

It was at the time when Creator (Tenanto'mwan) lived. His son Eme'mqut made himself a new pair of snowshoes, and said, "I am going to try them." He put on his snowshoes and started. Suddenly he beheld a kala planing sledge-runners with an adze. He said to Eme'mqut, "Eh, a guest has come!" Eme'mqut answered, "Yes, a guest has come." Then the kala said, "Turn around, there is somebody driving reindeer." Eme'mqut looked back and said, "Where?" At the same time the kala knocked him over the head, and killed him. He dragged him home. Young-Kala (Qai-Ka'la) saw his father, and shouted to his mother, "Go and meet father! he is carrying human flesh." They ate Eme'mqut up.

Creator said to his younger son, Big-Light (Qeskin'a'qu), "Go and look for your brother, he is staying away so long." Big-Light went. He came up to the same kala. "Ah," said the latter, "a guest has come!" — "I did not come to pay a visit," replied Big-Light. "I am looking for my brother." The kala said to him, "Turn around, there is somebody driving reindeer."

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Big-Light turned around, and the kalau hit him over the head with his adze, and killed him. He dragged the body home, and they ate it.

Then Creator said to Illa', "Go and look for your cousin." He went, and also came to the same kala. "Ah, a guest has come!" said the latter. "I have not come for a visit," replied Illa'. "I am looking for my cousins." The kala said to him, "Turn around, there is somebody driving reindeer." He turned back, and the kala hit him also with his adze, and killed him. The kala hauled him home, and they ate him.

Finally Creator said to his oldest son, One-who-paints-his-Belly (Na'ngka-ka'le), "Go and look for your brothers." He replied, "How eager you are, father! You made me paint my belly wrong. Wait till I have painted my belly lengthwise and crosswise. Then I will go." After a little while he went out, put on a pair of dug-out canoes in place of snowshoes, and went away. He reached the kala. "Aha, a guest has come!" said the kala. "I am no guest for you," rejoined One-who-paints-his-Belly. "I have come to look for my brothers. It is you who killed them." The kala said, "Turn around, there is somebody driving reindeer." — "Who will be driving there?" replied One-who-paints-his-Belly. "I have come all alone." He took the adze away from the kala, killed him with it, carried his body to the kala's underground house, and threw it down. Then he went up to the place where the blood of his brothers was still visible, kicked it with his feet, and they all arose alive. "Oh, you weaklings!" he said to them. "Could you not take away the adze from the kala, and kill him with it, the way I have done?" They all went home and continued to live as before, and the kalau ceased to attack them. That's all.

Told by Ty'khen, a Reindeer Koryak woman, in camp on Topolovka River, April 16, 1901.

31. How Miti' and Creator fooled Each Other.

Creator (Tenanto'mwan) lived in affluence. He had given his two daughters in marriage, — one to Twilight-Man (Gi'thila'n), and the other to Fog-Man (Yi'na'mtila'n). His third daughter was still a little girl. When summer came, Creator caught two whales. Then he said to his wife, "How shall we celebrate the whale feast? We have no berries. There is no one to pick them. Our daughters are away, and you cannot go to gather them while you have to look after a small child." He meditated a little, then he added, "Well, I will go myself." He took pails, put them into a plaited-grass bag, and went away. Soon he heard voices, as if women were picking berries not far from him. "I am all alone: how shall I pick berries? How am I to gather many?" He thought a little, then he cut off his penis and testicles, transformed them into human beings, and gave them his pails, saying, "Go and pick some berries," and he himself lay down on the grass. The people whom he had made started

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off, singing, "We are grandfather's, we are grandfather's!" They went towards the place where the voices were heard, and found Creator's daughters there. Yiñe'a-ñe'ut guessed by their song that her father was playing a trick, and said to them, "Sit down. We will pick berries, and then you may take them to the old man." The women gathered a plentiful supply of berries, and handed them to Creator's messengers, who took the berries to him. Creator took them, re-transformed the people into the parts of his body, put them in their places, and carried the berries home. "Here, I have brought some berries," he said to Miti'; "and now I ought to go and dig roots for the pudding. Without it, the whale feast is impossible." He took the bags, with the mattocks for digging roots, and went out again. Again he cut off his privates, transformed them into human beings, gave them his bags and mattocks, and sent them to dig roots. They went, but they did not dig roots. They only sang, "And we are grandfather's, we are grandfather's." Yiñe'a-ñe'ut met them again, recognized them, and said, "Sit down here. We will dig roots for you." The women dug roots, and sent the people back to Creator. Creator re-transformed them, put them back in their places, and carried the bags with the roots home. "Here! I have brought some roots," he said to Miti'. "We need nothing else. Now we can celebrate the whale feast." Miti' and Creator made preparations for the feast. They invited their daughters and all the Reindeer people.

Yiñe'a-ñe'ut said to her father, "I do not know who the three people were who came to us while we were picking berries and digging roots. They were all bald." Creator answered, "Well, I sent my instruments. I was too lazy to go picking berries myself."

Creator finished celebrating the whale feast. His daughters and the other guests had gone home. Winter had come and gone, and summer had come again. The time for fishing and hunting sea-mammals had arrived, and Creator said to his wife, "Stay here with your daughter on the seashore, and put in supplies of seal and whale blubber for the winter. I am going up the river in our skin boat with my sons to fish." — "How can I, a woman all alone with a little girl, put in supplies of blubber without the help of men? How can I catch sea-animals?" asked Miti'.

"Well," answered Creator, "stay here, anyway: you can at least watch the house."

So Miti' with her little daughter remained at home, while Creator and his sons went fishing up the river.

On the following day Miti' got up, took her little tent along, and went to the seashore. She saw a ringed seal¹ swimming in the sea; and she shouted to it, "Come to me! let us lie down together." The ringed seal came ashore, and lay down with Miti' in her tent; but, as soon as it had gone to sleep,

¹ *Phoca hispida*.

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x773 Miti' stunned it with a club and carried it home. On the following morning
 539 Miti' went to the shore again, and saw a spotted seal.¹ She said to the spotted seal, "Come here! let us lie down together." The seal came out on the shore, and lay down with Miti'; but, as soon as it had gone to sleep, Miti' stunned it and carried it home. On the morning of the third day she went again to the shore, and saw a thong-seal² in the sea; and she shouted to it, "Come on, lie down with me!" The thong-seal came ashore, and lay down with Miti'; but, as soon as it had gone to sleep, Miti' stunned it and carried it home.

On the fourth day Miti' said to her daughter, "Now let us go out together. Take along a harpoon for white whales."³ Her daughter took the harpoon, and they started off. Soon they saw a white whale in the sea; and Miti' called to it, "Come on! let us lie down together." The white whale came ashore, and lay down with Miti'. As soon as the whale had gone to sleep, Miti's daughter took hold of the harpoon, and thrust it into the whale. Then mother and daughter killed it, cut it to pieces, and carried the blubber and meat into the storehouse near their home.

On the next day Miti' said to her daughter, "Take some whaling-harpoons along to-day." She took the harpoons, and the two women went to the shore. Soon they saw a whale in the sea; and Miti' said to him, "Come ashore! lie down with me." The whale came ashore, and lay down with Miti'; but, as soon as it had gone to sleep, Miti's daughter harpooned it, cut it up, and carried it over to the storehouse. After this they did not go to the seashore any more.

When Creator came back from fishing, Miti' said to him, "You and your sons live by yourselves, and my daughter and I will live by ourselves. You may live on the product of your labor, and we on that of ours." Thus they lived in separate houses.

Once Creator said to his sons, "I am going to my wife to eat some whale-skin and whale-blubber." He went to his wife, and said, "Miti', I have come to eat some whale skin and blubber." — "Well," she answered, "I will prepare a meal for you." She went outside, cut off her vulva, brought it into the underground house, and pounded it up with some blubber. Creator asked, "What are you pounding?" She replied, "I am pounding a whale's lip." She set the food before him. He ate of it and went home. Then Miti' said to her daughter, "I am going to my husband's house to have some dried fish." She went to Creator's. He exclaimed, "Miti', have you come to pay me a visit?" She answered, "Eh! I came to eat a little of your dried fish." — "Well, I will prepare a meal for you," said Creator. He went outside, cut off his penis, brought it into the underground house, and pounded it up. "What are you pounding?" asked Miti'. "It is a kind of fish," answered Creator. "It is a long time since I have caught any of this kind. It tastes good." He set the fish before her, and she ate of it, but immediately recognized

¹ *Phoca Ochotensis*.² *Erygnatus Barbatas*.³ *Delphinopterus leucas*.

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it, and spat it out. Then Creator said, "Did I not fool you nicely?" She replied, "You did not fool me, for I recognized what you gave me, and spat it out; but you did eat my vulva."

Then Creator said, "Well, Miti', let us stop fooling: let us live together again." And they again settled down together. That's all.

Told by Tykken, a Reindeer Koryak woman, in camp on Topolovka River, April 16, 1901.

32. The Kala-Woman and the Mouse Children.

The Mouse children were once playing, and Kala-Woman (Ka'la-na'ut), passing by, saw them, caught them, and carried them home. She put them into her breeches, tied them up, and hung them over the cross-beam of the underground house, saying, "Let them ferment a little, then I shall eat them." On the next morning Kala-Woman went out, leaving the Mouse children hanging on the cross-beam.

Soon Fox-Woman (Yaya'ka-na'ut) came. The Mouse children said, "Fox-Woman, take us down." — "How can I take you down, you are too high up?" replied Fox-Woman. But the Mouse children said to her, "Ask Cross-Beam to bend down, and say that in return you will give it some mouse-fat." Fox-Woman said, "Cross-Beam, get up still higher. In return I will give you some mouse-fat." Cross-Beam got up higher, and the Mouse children began to cry. Then Fox-Woman said, "Cross-Beam, bend down to the ground, I will give you some mouse-fat." Cross-Beam bent down, and Fox-Woman untied the breeches, let out the Mouse children, and told them to fetch some moss. The little ones brought the moss, Fox-Woman filled Kala-Woman's breeches with it, and hung them up on the cross-beam again. Then Fox-Woman led off the Mouse children, saying, "You go ahead, and I will brush away your footprints with my tail."

Soon Kala-Woman came home, and wished to eat the Mouse children. She took her breeches off the cross-beam, untied them, but found nothing inside but moss. "These are Fox-Woman's tricks, and nobody else's," she said. "I will run to her now." She went to Fox-Woman's house, and said, "It is you who carried off my food-supply." — "No, not I," replied Fox-Woman. "Don't you see that I am sick, and am unable to go out? I have fever. Just look into the chamber-vessel. How red with blood my urine is!" Kala-Woman looked, and said, "Yes, that is right." As a matter of fact, the chamber-vessel contained a decoction of alder-bark prepared by Fox-Woman. "There is a high cliff facing the sea: go there. I always empty my chamber-vessel there." Kala-Woman took the chamber-vessel and went out to empty it. Fox-Woman ran stealthily after her. Whenever Kala-Woman heard her

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773 steps and looked back, Fox-Woman would turn into a bush. When Kala-
 539 Woman reached the cliff and emptied the vessel, Fox-Woman pushed her
 from behind, and she was hurled to death. Fox-Woman herself fell down,
 but had time enough to jump into the water, and was not killed. When she
 got ashore, she was all wet, and began to dry herself. She pulled off her
 skin, took out her eyes, took off her vulva, and hung them all up to dry.
 Then she lay down in the sun, and fell asleep.

773 About that time Creator said to Miti', "I am going to take a walk on
 539 the seashore." He went. He came to the shore, found the sleeping Fox-
 137 Woman, and resolved to make fun of her. He took some water in his mouth,
 poured it into the vagina of Fox-Woman, and burst out laughing. His laughing
 woke Fox-Woman up, and in her fright she started running without having
 time to take her eyes along. She ran without knowing whither. Suddenly
 she felt some bilberries (*Vaccinium uliginosum* L.) under her feet. She said to
 the berries, "Give me some eyes." She was given two berries. Fox-Woman
 put them into her empty eye-sockets. She could see a little, but everything
 appeared as in a haze. She ran on farther, and found some mountain-cran-
 berries (*Vaccinium vitis idaea* L.). She said to these berries also, "Give me
 some eyes." She was given two berries. Fox-Woman put them into her
 eye-sockets in place of the bilberries; and now she could see better, but
 everything appeared red to her. She ran farther, and found some black crow-
 berries (*Empetrum nigrum* L.). "Give me some eyes," Fox-Woman said. She
 was given two berries. She set them in place of the mountain-cranberries,
 and ran home with them. There she said, "Creator has frightened me. I am
 going to play a trick on him in return." She went to the place where Creator
 used to go out sea-hunting, and transformed herself into a little boy. Soon
 Creator came, carrying a seal-stomach filled with fat. As soon as the boy saw
 Creator, he began to cry. Creator thought to himself, "I will take the boy
 home, and bring him up like my own son." He put him on his shoulders
 and carried him toward his home; but Fox-Woman drank all the fat from the
 stomach, jumped off Creator's shoulders, laughed, and said, "Creator, you
 frightened me so much that I ran away without my eyes, and now I have
 fooled you." — "Well, you will not fool me again," said Creator. "Yes, I
 will!" replied Fox-Woman.

After some time Creator went again for seal-fat. He filled his mouth
 with fat, that Fox-Woman might not steal it again. Suddenly Fox-Woman
 came running to meet him, and exclaimed, "I bring you news!" Creator could
 not control himself any longer, spat out the fat, and said, "Tell me what kind
 of news." Fox-Woman replied, "Well, you said I would not fool you again."
 That's all.

Told by Yočiga'vyiñin, a Reindeer Koryak man, in camp
 on Topolovka River, April 16, 1901.

33. How Yiñe'a-ñe'ut married a Dog.

Once Creator (Tenanto'mwan) said to his daughter Yiñe'a-ñe'ut, "Go and feed our dog." She went to feed it, but the dog refused to take any food. He only threw himself upon her and embraced her. She went to her father, and said, "The dog does not want to eat, he only throws himself upon me." But Creator said, "Never mind! try once more." She obeyed, but the dog again threw himself upon her. After this he came to Yiñe'a-ñe'ut at night, and lay down with her. Finally Creator said, "The dog must be killed." The people killed him, and threw his body away; but as soon as it grew dark, he came to life, and again came to Yiñe'a-ñe'ut. Then Creator said, "Throw him into an ice-hole." He was thrown into an ice-hole; but at night he came to Yiñe'a-ñe'ut all wet. Then Creator ordered the people to cut the dog to pieces, and to throw the body into an ice-hole. They cut him into small pieces, and threw them into the ice-hole; but at night he came back to Yiñe'a-ñe'ut in the form of a man. Then he married her.

Yiñe'a-ñe'ut's cousin Kilu' envied her. She went out to their dog, but he did not throw himself upon her. She went into the underground house, however, and said, "The dog is throwing himself upon me;" but nobody paid any attention to her words. At night she took the dog into the house, and put him down by her side. The dog tried to escape, but she kept him. On the following morning Kilu' said to her people, "The dog came to me in the night, throw him into the water;" but nobody threw the dog into the water. Then she went herself and threw the dog into the ice-hole. The dog was drowned. Kilu' waited for him at night, but the dog never returned.

Yiñe'a-ñe'ut's husband went hunting, and killed wild reindeer; and Kilu' remained single. Thus she lived. That's all.

Told by Qaitiva'sten, a Reindeer Koryak woman, in camp on Topolovka River, April 17, 1901.

34. How Creator stole Fish from the Reindeer-Breeders.

Creator (Tenanto'mwan) sent his reindeer-herd into the mountains for the summer, and he himself remained on the river. There was no fish in the river, and he was starving. The Reindeer people who had gone up the river had good luck in fishing. Creator followed them. When he was near them, he went into the woods, cut off his penis, transformed it into a raven, and said, "Fly to the Reindeer people, and bring me the dried fish that they have hung up." The raven flew to the Reindeer people, and at night stole their dried fish. He carried it into the woods to Creator. In the morning, when the Reindeer people arose, they asked each other, "How did it happen that

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our fish disappeared?" but they never discovered the cause of it. Creator put his penis back in its place, carried the fish home, and thus put in a supply of food for the entire summer. When the snow had fallen, Creator's sons drove the herds back, and he was no longer in need of food. That's all.

Told by Ne'ufinto, a Reindeer Koryak woman, in camp on Topolovka River, April 17, 1901.

35. How Creator ate the Winter Supply of Berries.

Creator (Tenanto'mwan) was once left without tobacco. "I am going to town for some tobacco," he said. He got ready for the journey. He left the house; but, instead of going to town, he went from the roof of the underground house down through the roof-opening into the porch,¹ and ate the berries which had been gathered by the women and stored there for winter use. He staid there for several days; and his people were waiting for him, and wondering why he was staying away so long. Finally they said to Miti's brother, Little Charm-Man (Ikke'mtila'n), "Try your shamanistic powers, and find out what has happened to the old man."

He pronounced his incantations, and said, "My breath is being drawn toward the porch." They went to the porch, and found Creator there, sitting with his hand in the bag of berries, and eating. They said to him, "Didn't you go to town? We have been waiting for you, and now you are sitting here." He replied, "I have come back from town, and came in here first to have some berries after the insults I received from the Russian chief, who scolded me." They asked him, "What did the Russian chief say to you?" He answered, "He called me a seal-skin thimble."

Told by Ne'ufinto, a Reindeer Koryak woman, in camp on Topolovka River, April 17, 1901.

36. Tricks of the Fox.

Once Fox (Ya'yol) said to his children, "I am going to get some eggs." He went to the woods, and saw an Eagle's nest on a tree. He put some grass-stalks into his ears, knocked with them over the tree, and said to Eagle, "Throw me down an egg. If you don't, I will knock the tree over with these stalks, and break it." Eagle became frightened, and threw one egg down. "Throw down another," said Fox. "That's enough. I will not throw down any more," replied Eagle; but Fox said, "Throw it down. If I knock down the tree, I will take them all." Eagle was frightened, and threw down another egg. Then Fox laughed, and said, "I fooled you nicely. How could I have knocked down a whole tree with these small stalks of grass?"

¹ See p. 14, Footnote 4.

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Eagle grew angry, threw himself upon Fox, grasped him with his talons, lifted him in the air, flew out to sea, and threw him down upon a solitary island. Fox remained on that island. He lived there, and thought to himself, "Am I really going to die on this island?" He began to utter incantations; and seals, walrus, and whales appeared near the island. "What are you talking and singing about?" they asked Fox. "This is what I was singing and talking about," Fox replied: "are there more animals in the waters of the sea, or on the dry land?" — "Certainly there are more in the waters of the sea," the sea-animals said. "Well, let us see," said Fox. "Get up on the surface of the water, and form a raft from this island to the land; and I will take a walk over you, and count you all." They all came up to the surface of the water, and formed a raft; and Fox ran over their backs, pretending to count them, but, as soon as he reached land, he jumped ashore and went home.

On his way Fox met Bear, who was Fox's cousin. Fox asked him, "Cousin, do you fear anybody on earth?" — "No, I fear nobody," answered Bear. "Not even the two-legged ones?" asked Fox. "I am not only not afraid of them, but I am in search of them, for I eat them."

Fox ran ahead, and met two men. He said to them, "Follow me, I will show you a Bear. He says that he is not afraid of you. I will run ahead, and lead him to meet you." Fox went and brought Bear. The men shot arrows from their bows, and wounded Bear. Both Bear and Fox fled. Fox said to Bear, "Let me treat your wound, and I will soon cure you." Fox heated a sharp stone, and pushed it into the wound. Bear died. Fox cut him up, carried the meat home, and said to his children, "Here, I have killed a bear." That's all.

Told by Ne'usuto, a Reindeer Koryak woman, in camp on Topolovka River, April 17, 1901.

37. Creator's Fight with the Kalau.

Once Creator (Tenanto'mwan) said to Miti', "I am going to fetch some timber. Our sledges are old, I have to make new runners. We may have to change our camp soon." He went to the woods. Suddenly he saw an underground house, from the opening of which smoke was rising. "I will go into this house," thought Creator. "I feel hungry; I will eat something there." He went into the underground house; and the kalau who lived there said, "Aha, food has come of its own accord!" One of the kalau asked Creator, "Do you grow fat, or not?" — "I usually grow so fat from good food that my fat just hangs down, and grease runs from my fingers." When the old kala heard this, he said to his children, "Let us give him good food, let him grow fat: he will taste better then." Thus the kalau began to fatten Creator,

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● and looked after him well. They would not let him outside without a guard, lest he might run away. Once Creator went outside together with the old kala. The latter had made an adze; and Creator said to him, "Give me your adze, I will sharpen it for you." The kala gave his adze to Creator. Creator sharpened the adze, and said to the kala, "Look! there is a flock of geese flying." When the kala looked up, Creator cut off his head with the adze. Then he fled. He came home running, and said to his sons, "Let us move from here quick." His sons asked him, "Why so quick?" He said to them, "I got to the kalau. They were fattening me in order to kill me; and I have killed the old man who was watching me, and run away. Now his sons will pursue us."

The kala's sons were not at home when Creator killed their father. They had gone to the Reindeer Koryak, hunting for human flesh. When they returned home, and saw that their father had been killed, they ran in pursuit of Creator.

Creator appealed to Universe (Na'inmen), and said, "The kala's sons are pursuing me. What shall I use to defend myself? They have arrows with eyes, which direct their course so that they will hit every time." Universe gave him an iron mouth, and said, "Catch their arrows with this mouth."

The kala's sons caught up with Creator, and fought with him. As soon as they would send an arrow, he would catch it with his iron mouth. Thus they shot all their arrows; and Creator caught them with his mouth, and swallowed them. Being without arrows, the kalau ran away.

Afterward Creator spat out all the arrows, and gave them to his sons. They hunted wild reindeer with them. As soon as they shot an arrow, it would fly of itself on the reindeer. They killed off the kalau with these arrows, and people ceased to fear them.

Told by Ne'uñuto, a Reindeer Koryak woman, in camp on Topolovka River, April 17, 1901.

38. Eme'mqut and the Wolves.

Once Eme'mqut said, "I am going to drive with my wife to cousin Big-Light's (Qeskin'a'qu) to pay him a visit." Big-Light was the son of Brother (Qaitaka'lün), who was Creator's brother.

They went, lost their way, and got into a settlement of the Wolves. It was the Wolves who had caused this to happen, because previously Eme'mqut had killed many wolves. "Now," the Wolves said, "we will not let you off: you have killed many of our children." — "Well, I am in your hands now," said Eme'mqut. "Kill me."

The Wolves conducted Eme'mqut and his wife into their underground

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house. They would not let them outside without a guard. The Wolves did not go to sleep at night, but kept watch over Eme'mqut and his wife, because they wished to kill them in the morning. But Eme'mqut caused the Wolves to fall sound asleep, and he and his wife escaped. When the Wolves woke up in the morning, and saw that Eme'mqut and his wife were gone, they ran in pursuit of them. When Eme'mqut saw that the Wolves were catching up with them, he produced a chip of wood from his bosom, and threw it behind him, and it turned into a dense forest. The Wolves, however, made their way through the forest. Then Eme'mqut took out a pebble, and threw it back over his shoulder, and a high mountain-ridge arose between them and the Wolves; but the Wolves got across the mountain-ridge. Then Eme'mqut took out his arrow with eyes, shot it at the Wolves, and it killed off all of them. Thereupon Eme'mqut went on his way to Big-Light's. That's all.

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Told by Ne'ututo, a Reindeer Koryak woman, in camp
on Topolovka River, April 18, 1901.

39. How Eme'mqut took a Kala's Wives.

Envious-One (Nipai'vattēin) was Eme'mqut's cousin. He was practising for the races, and one night he ran a very long time in order to exercise his legs. Suddenly he noticed that he had run up to the underground house of a kala. Cautiously he got up on the roof, looked into the opening, and saw the kala sitting with two pretty wives, one on each side of him. Then he ran home. He entered his underground house, and told his cousin Yite'a-ñe'ut what he had seen. Eme'mqut heard him talking, and asked Envious-One what he was talking about. "Nothing," answered the latter. "Nothing!" said Eme'mqut. "I heard you tell her that you had found a kala sitting with his two pretty wives." — "Yes, I found him. But you cannot get his wives," replied Envious-One. "He is stronger than you." — "Yes, I will take them," said Eme'mqut.

He assaulted his cousin Kīlu', killed her, cut off her leg, and went to the kala with her leg. As soon as he arrived, he swung the leg before him. This made the kala sick, and he died. Then Eme'mqut carried off his wives to his house, and married them. He brought Kīlu's leg along, put it back in its place, and revived Kīlu'. Then he went outside, pulled out the post to which the dogs used to be tied, and reindeer came from the hole he had made. A large herd came out, and Eme'mqut lived in affluence. That's all.

Told by Ne'ututo, a Reindeer Koryak woman, in camp
on Topolovka River, April 18, 1901.

40. The Wind People.

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It was at the time when Creator (Tenanto'mwan) lived. Once a violent snow-storm broke out, and it blew incessantly. Creator got ready to go to Wind-Man's (Kitt'himtila'n) village to find out why the storm was raging so incessantly. He took a skin boat instead of a sledge, to which he hitched mice instead of reindeer, and he started. He came to the village of the Wind people (Kitt'y-ni'mytsa'n). All the inhabitants of the village surrounded him, and laughed at his sledge and reindeer. "How will you carry off our presents on such reindeer?" they asked. "Just put them into the boat, and do not mind how I carry them off." The Wind people took out all the food and clothes they had, and loaded the skin boat heaping full. Creator drove back his mice, which dragged the loaded skin boat home, and then returned to the village of the Wind people. They loaded his skin boat again, and he carried off everything they had. Creator's mice gnawed off all the straps of the Wind people's sledges and of the harness. The Wind people could not drive any more, and the snow-storm ceased. That's all.

Told by Qaitiva'tten, a Reindeer Koryak woman, in camp on Topolon'la River, April 18, 1901.

41. To'leq the Fox.

There was a Fox. His name was To'leq. Once upon a time he went fishing with a frame net. He came to the river and set the net. Soon a Bear came to the opposite bank, and shouted to Fox, asking him, "Where is your ford?" Fox pretended not to see or hear him, and kept on singing, shouting, and repeating, "What a lot of mosquitoes! Oh, I am bitten by them all over!" Bear shouted still louder, "Hey! I shall cross to the other side, and kill you, if you do not listen to me." Then Fox answered, "Well, I have been calling you for a long time. There is a ford up yonder." Bear crossed the river, came to Fox, and said, "What a lot of fish you have! Give me your net. I shall catch still more." Fox gave him the net. Bear went into the water and set the net. At the same time Fox made an arrow out of urine, and a bow out of excrement, and shot Bear in the side. He wounded him, and shouted, "The Chukchee are assailing us!" Bear got out of the water with difficulty. Fox said, "Let me cure you." He heated a stone and put it into the wound. Bear screamed, "Oh, how painful! You are killing me." Fox answered, "No, as soon as the pain is over, you will feel better." But Bear soon fell down dead. Fox heated some stones red-hot, and broiled the bear-meat, saying, "I will broil the meat, and then take it home." Suddenly, however, a Wolf ran up to him, and said, "Give me some

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of your meat?" Fox replied, "Indeed, I killed a bear. Just wait until the meat is done, then I will give you some." Wolf waited until he became sleepy. He said to Fox, "I am going to take a nap. Wake me up when the meat is ready." As soon as Wolf was asleep, Fox took all the bones, put them together, and tied them to Wolf's tail. Then he struck him in the belly, and shouted, "Get up! The Chukchee are assailing us." Wolf jumped up, and, not being quite awake, fled at once. The bones on his tail rattled as he ran along, and he ran faster and faster until his strength gave out. Then he stopped, looked at his tail, and saw the bones that were tied to it. "Well," said he, "Fox has fooled me. I'll get even with him when I find him!" He entered his house, took some pieces of dried fish, and went in search of Fox. He saw him at a distance, and scattered the pieces of fish on the ice. Fox found them, ran home, and said to his brothers and sisters, "I found some pieces of fish on the ice: let us go and pick them up." They all followed him. Suddenly they saw Wolf approaching. They were about to run away, when To'leq said, "Don't run away! Let him come near us, we can always get away from him: he is not as fleet of foot as we are." When Wolf approached, the Foxes began to pass water. Their urine ran under them, so that their tails froze to the ice. Only the old Master Fox ran away, because his tail was not shaggy, having lost most of its hair. Wolf stunned the Foxes with a club, and killed them.

In the World of the Dead (Ne'nenqal) To'leq said to his brothers and sisters, "I will tell you a story." He said, "Creator lived. Once he said to Miti', 'Make some pudding.' She obeyed, and they began to eat." Suddenly To'leq shouted, "Get up!" and his brothers and sisters got up, and all ran home.

When Wolf learned that the Foxes had revived, he went to Bear, and said, "Let us go and kill To'leq: he roasted and ate your brother." Bear and Wolf set out in search of To'leq, who said to his brothers and sisters, "Boil some fish-glue for me." They obeyed. To'leq took the glue and glued up one of his eyes, made his face crooked on one side, bent his leg, and glued it so that it should stay in that position. Then he went out to meet Bear and Wolf. "You are not looking for me, I suppose? There are many To'leqs about in this country. Was your To'leq blind in one eye?" — "No," answered Wolf, "he was not." — "Did he have a lame leg and a crooked mouth?" continued Fox. "No," said Wolf, "he was not lame, and his mouth was straight." — "Then it must have been another To'leq. Why, then, did you come to kill me?" Then Wolf and Bear left To'leq, saying, "There are many Foxes in this country: let us go and seek the right one." That's all.

Told by Ne'usuto, a Reindeer Koryak woman, in camp
on Topolovka River, April 18, 1901.

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42. How Creator saved his People during a Famine.

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It was at the time when Creator (Tenanto'mwan) lived. All his sons went hunting wild reindeer. They took along with them their herd of domestic reindeer. Creator was unsuccessful in fishing, and his family was starving. Finally he said to his wife and daughters, "Let us move away from here. If we remain here, we shall die of starvation. Let us take no unnecessary things along, only our wearing-apparel and our tent: that is all."

Creator's daughters asked him, "Where shall we go?" — "Just take your travelling-bags along. I will tell you afterward where we are going."

When they got their bags ready, and put them on their shoulders, Creator said to his wife and daughters, "Now let us each put his head into his anus." Creator and his daughters did accordingly; but Miti' put it into her vagina instead of her anus. Then every one of them commenced to live inside of himself. Creator arranged it so that they could see one another; but they could not see Miti', for she had gone the wrong way. Creator said to his daughter, "Miti' must have gone to live on another stream." They called to her, "Miti', where are you?" She replied to their call, "I went along a bright stream." Then Creator said to his daughters, "Stay here and wait, and I will go and bring your mother." He pulled out his head from his anus, and saw that Miti' had pushed her head into the wrong place. He pulled her head out, and pushed it into her anus, and put his own head back into his anus. Then they all found themselves at the same place with their daughters. They caught some salveline (*Salvelinus Malma* Walb.). Creator ordered them to eat the fish, but not to cure it. Thus they lived for a long time.

Eme'mqut and his brothers came back from hunting. They brought along a great many wild reindeer that they had killed, and also drove back Creator's herd of domestic reindeer; but no one came out of the underground house to meet them. Eme'mqut said to his brothers, "Go and let the reindeer off to pasture, meanwhile I will go down and see what has happened. It looks as if they were all dead." Eme'mqut descended into the underground house, and saw his father, mother, and sisters all sitting coiled up, with their bags on their shoulders, and each with his head in his anus. He pushed them, and they pulled out their heads. They had been feeding on their excrement inside of their intestines, and this was what they called their salveline. Miti' came out with a piece in her hand. Eme'mqut looked at them, began to spit, and said, "Fy! you have been eating excrement." But Creator said, "Had we not eaten our excrement, we should have died of starvation long ago."

Thereupon they ate the wild reindeer, and slaughtered the domestic ones. Thus they commenced to live on nice food. That's all.

Told by Ty'kken, a Reindeer Koryak woman, in camp on Topolovka River, April 18, 1901.

43. How the Dead punished some Noisy Boys.

There was such a large village that one end of it could not be seen from the other end. There were many boys and young men in the village. They were always playing games. They would play all night long. In the same village there lived an old woman, who also had a boy. She said to him, "Play with the children during the day, and in the evening come home to sleep: don't play at night." The boy minded her; and as soon as the sun had set, he would leave the play-ground and go home to sleep, while the other children would play until late at night. Once they played about so much that they nearly broke the old woman's underground house.

One night when everybody in the village was asleep, the old woman heard a dog bark. She went out to look for it, but when she was outside she did not hear anything. She returned into the house, and again heard the dog barking, even nearer than before. After some time she again went out, but could not hear anything there. She returned into the house, and again heard the dog bark, still nearer than before. She sat awhile, and suddenly saw a kala come out of the ground. He had a human face and a dog's body. The kala asked the old woman, "Does your boy play late at night?" — "No, he goes to bed at sunset; but the other boys and young men don't go to bed at night. The eyes of the old people are sore, for they cannot get any sleep." The kala said, "The ancient people, that is, the dead (*pen'nelau*), have sent me to kill all the young men."

Thereupon the kala disappeared under the ground. When outside the house, he emerged from under the ground and began to kill the people. He broke the underground houses one after another, killed the people, and dragged their bodies out. Thus he killed all the inhabitants of the village in a single night.

The next morning the old woman got up, went outside, and not a single voice was heard. She went into the broken houses, and did not find any people. Only the traces of the blood of the killed were seen leading away from the village. The old woman went home, took a bag and a knife, and went off, following the bloody tracks. When she found the bodies of the people, she cut off their little fingers, took them back to the village, and let them down into the underground houses. In the evening she herself and her son went to bed, as usual. On the following morning they arose, and discovered that all the people had come to life; but they talked so quietly that their voices could hardly be heard. The youths ceased playing at night. From now on, the people of all the underground houses invited the old woman to their houses; while before they would not let her in, notwithstanding her

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entreaties. The old woman said, "I will live alone, as before." The people said to her, "If you had not revived us, we should all of us be dead." Thus they lived. That's all.

Told by Tykken, a Reindeer Koryak woman, in camp on Topalovka River, April 18, 1901.

44. How Sculpin-Man ate his Companions.

Sculpin-Man¹ (Ila'kamtila'n) and Dog-Salmon-Man² (zne'mtila'n) lived in one village. Salveline-Man³ (Vitr'mtila'n) and Tom-Cod-Man⁴ (Vaxne'mtila'n) lived with them.

Once Sculpin-Man said to Dog-Salmon-Man, to Salveline-Man, and to Tom-Cod-Man, "Let us go and hunt wild reindeer." They went hunting, but they did not take any provisions along. They walked all day, and did not kill one reindeer. "Now we have to go to sleep without having had any food," they said. They stopped for the night, built a fire, and, hungry as they were, lay down. Sculpin-Man took a piece of wood and began to whittle out a pointed stick. Dog-Salmon-Man and Salveline-Man asked him, "What are you doing there?" Sculpin-Man replied, "Eh! nothing, it is just a stick to beat out my fur coat." — "No," they rejoined, "you are getting ready to broil something, perhaps some fish." — "What kind of fish should I broil?" said Sculpin-Man. "Where should I get fish?" They went to bed; and as soon as they had gone to sleep, Sculpin-Man got up, took Tom-Cod-Man, killed him, put him on his spit, broiled him, and ate him. On the following morning Dog-Salmon-Man and Salveline-Man got up; and, since they did not find Tom-Cod-Man, they said to Sculpin-Man "Where is our comrade?" Didn't he go somewhere?" — "Why do you ask me?" Sculpin-Man replied. "He may felt like going home, and has left us." Sculpin-Man, Dog-Salmon-Man, and Salveline-Man went on, but did not procure any game on that day, either. They were very hungry when they settled down for the night. When they were getting ready to go to bed, Sculpin-Man again began to whittle a piece of wood. "What are you doing there? What do you want to roast?" asked Dog-Salmon-Man and Salveline-Man. "This is a snow-beater for my fur coat," replied Sculpin-Man. When his friends had gone to sleep, he got up, killed Salveline-Man, broiled him on the spit, and ate him. On the following morning, when they arose, Dog-Salmon-Man asked, "Where did Salveline-Man disappear to?" — "Perhaps he went home in the night," answered Sculpin-Man.

Sculpin-Man and Dog-Salmon-Man went on, and killed no game on that day, either. They stopped for the night, and Sculpin-Man again began to whittle out a stick. Dog-Salmon-Man said to him, "You seem to be preparing

¹ *Cetus quadricornus*.

² *Salvelinus malma* Walb.

³ *Osmorhynchus lala*.

⁴ *Elaginus Nauga*.

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to broil fish: are you not going to broil some dog-salmon?" — "Where should I get fish around here? I simply wish to beat my fur coat." When Dog-Salmon-Man had gone to sleep, Sculpin-Man killed, broiled, and ate him. On the next day he arose and went back home. When he came to his village, the inhabitants asked him, "Where are your comrades?" He replied, "I wrestled with them and overcame them, — Tom-Cod-Man at our first halting-place, Salveline-Man at the second, and Dog-Salmon-Man at the third." The inhabitants of the village understood that Sculpin-Man had eaten his comrades. That's all.

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Told by Tykken, a Reindeer Koryak woman, in camp on Topolovka River, April 18, 1901.

45. Yiñe'a-ñe'ut's Adventures and Creator's Tricks.

A daughter, Yiñe'a-ñe'ut, was born to Creator (Tenanto'mwan). Miti', his wife, kept her separate from her birth up. She put her into a little hut placed upon a tall tree near the river. There Miti' used to carry food to her. She did not nurse her herself, but she would let her suck a nipple cut off from a reindeer-doe. Thus Yiñe'a-ñe'ut grew up in her little house.

Every year the spring overflow of the river would little by little undermine the bank, so that the ground near the tree upon which Yiñe'a-ñe'ut's little hut stood gradually crumbled away, and the tree finally fell into the water. The little hut broke to pieces; and Yiñe'a-ñe'ut fell into the water, and was carried down the river by the current. At that time the Fish-Men (ene'mtila'nu)¹ were going down to the sea on a raft, and they beheld Yiñe'a-ñe'ut. The old Fish-Man said to his sons, "Quick! catch that girl! One of you will marry her." They dragged Yiñe'a-ñe'ut out of the water, put her on the raft, and went on. Fish-Man's oldest son, whose name was Qeta' (i. e., dog-salmon, *Oncorhynchus Keta*), married Yiñe'a-ñe'ut. Soon the Fish-Men went ashore. Reindeer people lived not far from the shore, and the Fish-Men went to their camp. Only the old Fish-Woman (ene'm-ñe'ut) and Yiñe'a-ñe'ut remained on the raft. The old woman said to her daughter-in-law, "We have nothing to go for, they will bring our food over here."

At the camp one of the Reindeer people, Twilight-Man (Gi'thilila'n), asked the Fish-Men, "Whom have you left on your raft?" Qeta' replied, "My wife and mother are left there. My mother is very old: she is unable to walk far."

As soon as he heard this, Twilight-Man stopped eating, jumped out of the tent, and ran to the raft. He came running to the women, grabbed Yiñe'a-ñe'ut, carried her to his house, and hid her. The old Fish-Woman cried to

¹ K'ēm means "fish" and also "dog-salmon," for the latter is regarded as the genuine fish. Other Koryak names for dog-salmon are qet'qet and lq'i-an'ā ("genuine fish").

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her son, "Qeta', your wife is being carried away!" The Fish-Men came running, and the old woman told them that Twilight-Man had stolen Yiñe'a-ñe'ut; but the Fish-Men did not look for her, and continued on their journey to their own country, in the sea.

Once Creator said to his wife, "Go to see your daughter, take some food to her. I am always thinking of her." Miti' took some food and went to Yiñe'a-ñe'ut's hut; but she soon returned, and said to her husband, "The tree fell into the water, and was carried off by the current, together with Yiñe'a-ñe'ut." — "No wonder that I think of her all the time!" said Creator. "It didn't use to be that way with me before. Well, nothing can be done now: we cannot get her back."

Soon Yiñe'a-ñe'ut gave birth to a son, whom she had conceived from Twilight-Man. She said to her husband, "Father and mother are no doubt thinking that I have been drowned: it would be nice if they could see me and my son." Twilight-Man's father heard what she had said, and asked his son, "What did your wife say to you?" He replied that she would like to have her parents see her. "Well, take her over to her father and mother's," said the old man. "Let them not grieve over her. They may think that she has perished." Twilight-Man prepared for their journey. Yiñe'a-ñe'ut made some pudding. At last they started off with a long train of reindeer-sledges.

They drove up to Creator's house. Illa' went outside, saw the train, and called to Miti', "Come out! your daughter is coming!" — "Which daughter?" replied Miti'. "The one who was carried off by the water." — "Look here! they have come," said Illa'. "Take out a fire-brand." Miti' took out a fire-brand; but when she had climbed halfway up the ladder, Kīlu' upset it, and Miti' fell back into the underground house. Kīlu' set the ladder back, and was the first one to meet them. Then Miti' came out with her fire-brand. Then Twilight-Man slaughtered some reindeer. Creator also slaughtered a few of his reindeer. Twilight-Man and his wife staid at Creator's for some time, and then drove back home; and Creator with his sons remained at his place.

Summer came. Eme'mqut and his brothers went to sea, hunting seals, white whales, and whales; Creator staid at home to put in a supply of wood.

One morning Creator went out to gather wood. He was walking along, saying to himself, "Pshaw! I am so tired! I am sick of carrying wood." He strolled along the seashore. There he found two dead dog-salmon. They were old, and had many teeth.¹ They had been carried out to sea by the river, and then cast ashore by the waves. Creator came up to the fishes, kicked them with his foot, and said, "Become father and mother to me." They turned into an old man and an old woman, and Creator became a young

¹ The salmon *Oncorhynchus* die after spawning. They change their looks and "grow old," as the Koryak say. The head becomes bigger, and large teeth appear in the lower jaw.

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girl. He stamped the gravel on the seashore with his foot, and it became a reindeer-herd. Creator said to the old people, "Let us move over to my house: my son will come to look for me, and I will fool him."

The old people obeyed, and stopped not far from Creator's underground house. Eme'mqut and his brothers came home from hunting. Miti' said to her son, "Father has been gone quite a while: he went for wood, and has never come back. We have been a long time without wood. A bear must have devoured him." Creator's sons started out in search of their father. They went to the seashore where he used to get driftwood, and found his footprints on the sand of the beach; but when they came to the open plain, the traces disappeared. They gave up their search and went home.

Once Eme'mqut said to his mother, "I am going up that hill to see if there are not some wild reindeer there." Eme'mqut went. He reached the top of the hill, and saw a tent and a herd of reindeer grazing around it. He approached the tent. A young girl was sitting outside, and was scraping a reindeer-skin with a scraper. The girl said, "Aha! a guest has come! — Where you are going to?" — "I am not a guest," Eme'mqut replied. "I am looking for father." — "Why are you looking for him?" said the girl. "He is a sly old fellow. He has played a trick on you and gone off somewhere far away. Stop looking for him. He will come back. The bears will not eat him up."

"First I will go into your tent and take a rest," said Eme'mqut. "Come in," said the girl, "I will treat you." She slaughtered a reindeer, cooked the meat in a large pot, and set it before Eme'mqut. He ate some of it and went home. Then he said to his mother, "Some Reindeer people are camping on the hill, — an old man and an old woman and their daughter. The girl looks exactly like father when he was young." — "Go there once more and look: it may be that it is he himself," said Miti'.

On the next day Eme'mqut went up the hill with his brothers. When they arrived, the girl grew angry. "It looks as if they had guessed my trick," thought Creator. However, the girl slaughtered a reindeer, and set the meat before the guests. Big-Light (Qeskm'a'qu) noticed a little bell hanging on the cross-pole of the sleeping-tent. He went up to look at it; but the girl cried, "Don't touch the bell! When guests come, they touch everything. You must not touch it." After that she fed them quickly, and sent them off home. They arrived home, and said to their mother, "If father had ever told us that he had a sister, we should think that that girl was his sister. But Miti' replied, "It is he himself. Let us all go together and call on them to-morrow."

On the following day, Miti' turned into a young man. She went to the camp with her sons. When they arrived, Creator thought to himself, "They have come again to-day, and in greater numbers than yesterday." The newcomers said to the girl, "Your folks will surely move away from here soon,

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2773 and we have said to one another, 'As long as the camp is near us, let us
539 pay them a visit.' — "Come into the tent," answered the girl. She slaughtered
a reindeer, and cooked the reindeer-meat. Then she said, pointing to Miti',
"This is the first time that I have seen this man." Eme'mqut said, "This is
a Reindeer man. He came to serve for Miti'." The girl said, "Miti' is an
old woman, and bad-looking. Why should he work for her?" But Miti' replied,
"I heard that the old man got lost, and Miti' had become a widow: so I came
to take her." — "What do you want to take her for?" the girl repeated.
"She has daughters. Why does she not give you one of her daughters? Her
old man will surely come back."

At that time Big-Light noticed two little bells and a needle-case hanging
on the cross-pole of the sleeping-tent, and began to play and rattle with them.
They were the penis and testicles of Creator. When Big-Light noticed this,
he shouted, "Don't touch these things! Their root is in my heart."

Then Miti' touched them. Creator again shouted, "Don't touch them!"
but she did not mind him. Creator shouted again and again; and finally his
voice changed to his own voice, and his tent turned into a rock. Instead of
the old people, two dead dog-salmon were lying on the ground again, and
Creator appeared in his real shape. But Miti' still continued to be a man.
Then Creator's sons conducted him home; and Miti' ran ahead, became an
old woman again, and sat down in her place.

When Creator entered his underground house, he did not go up to Miti',
but sat in another place. She said to him, "You have been away for such
a long time, didn't you long for me? Why do you sit down so far from
me now?"

"Well," Creator replied, "I will sit here, since a Reindeer man is working
for you." She said to her husband, "Who should serve for me! It was I
myself who appeared as a young man. You were fooling me, and I fooled
you still more."

Thereupon Creator went up to her, and they lived as before. Creator
caught a whale, and Yiñe'a-ñe'ut came with her husband to attend the whale
feast. That's all.

Told by Ty'kken, a Reindeer Koryak woman, in camp
on Topolovka River, April 19, 1901.

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IX. — MYTHS OF THE MARITIME KORYAK OF THE WESTERN SHORE OF PENSHINA BAY.

Villages Big Itkana, Partap, Kuul, and Mikino.

46. The Daughter of Floating-Island.

It was at the time when Big-Grandfather (Ačičen'a'qu) lived. He had a son Eme'mqut. Their neighbor Envious-One (Nipai'vatičhin) would play tricks of all kinds to spite Eme'mqut. Whatever Eme'mqut put down, Envious-One would break. When Eme'mqut brought ice to his house, Envious-One would get behind the sledge, and break the ice into small pieces. This vexed Eme'mqut, and he and his brother Big-Light (Qeskin'a'qu) decided to give Envious-One a thrashing. After the thrashing, Envious-One got up and said, "Now, you have given me a thrashing, but I can jump over a reindeer better than you." Eme'mqut said to Big-Light, "Bring a reindeer." His brother brought a reindeer, and they began to jump over it. Eme'mqut and his brother would jump across with ease, but Envious-One could not do it. Then Eme'mqut said to him, "There! you have been bragging that you can jump over a reindeer better than we, and now you cannot jump at all."

Envious-One was not satisfied, and went on, "It is not a great thing to jump over a reindeer, but try and get Floating-Island's (U'lu-i'lis) daughter for a wife. This you cannot do."

Thereupon Eme'mqut went home and immediately lay down on his bed. Big-Grandfather looked at his son, and said to him, "Why have you prepared the wood so early, and gone to bed?" Eme'mqut replied to his father, "Envious-One is always teasing me. First he says that he can jump over a reindeer better than we. Brother and I have beaten him. And now he says that I cannot take Floating-Island's daughter for my wife. That is why I have lain down: it is from vexation." — "And why did you not say to him, 'Let us go to Floating-Island'?" said Big-Grandfather. "Go to Envious-One to-morrow, and call him to go with you and serve for Floating-Island's daughters." On the morning of the following day Eme'mqut went to Envious-One. Before he left, his father gave him an iron mouse, and said, "Take this along with you." Eme'mqut went, and called Envious-One out from the tent. "Come out, Envious-One, let us go to Floating-Island to serve for his daughters." Envious-One came out, and they drove off on their reindeer-sledge. They stopped in the wilderness over night. Next morning they got up and went on. Soon Floating-Island became visible in the sea. He was moving. Toward evening

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they reached an underground house of kamaks on the seashore. They entered the house. The kamaks treated them to food. Eme'mqut said to Envious-One, "Do not eat too much: the kamaks want to fatten and eat us." Envious-One did not mind him, and over-ate. They went to bed. In the night, Envious-One woke up, and called to Eme'mqut, "Arise, I have an attack of diarrhoea." — "I told you last night not to eat too much," said Eme'mqut. Then he took his iron mouse and let it loose. It gnawed through the wall of the kamaks' house, and conducted Eme'mqut and Envious-One straight to Floating-Island. Two underground houses were standing there. Each went into one of the houses, and began to serve. There were only old men and old women in these houses. They said to the new-comers, "You will serve in vain here: we have no daughters." In reality their daughters had been hidden. Eme'mqut and Envious-One continued to serve. The sea-water would flood the houses during the day, and at night it would recede, leaving seals, white whales, and whales on the floor. Eme'mqut and Envious-One used to kill the seals and white whales, but they would not touch the whales, which, big and strong, would simply walk over the house.

One morning Eme'mqut and Envious-One went for wood, as usual. In their absence the old men said to the old women, "The young men have killed so many seals and white whales for us, let us not torment them any more: let us give them our daughters." Then the old women let out the hidden girls. When Eme'mqut and Envious-One returned with the wood, they heard from afar conversation, laughter, and noise, such as they had never heard before. Eme'mqut said, "They have brought out the girls: they want to give them to us in marriage." He descended into his underground house, but Envious-One was ashamed to go in. A little later he also went in. The old men in the houses said, "You have killed so many seals and white whales for us, we will give you our daughters now." On the following morning Eme'mqut and Envious-One again went for wood, and told each other that many pretty girls had appeared from somewhere. They both married, and drove home with their wives. That's all.

Told by Aya'tto, a Maritime Koryak woman, in the village of Big Itkana, Feb. 13, 1901.

47. How Gull-Man offered his Sister in Marriage.

Gull-Man (Yaxya'ximtila'n) lived with his sister Gull-Woman (Ya'xya-fla'ut). Once he began to sing, and to say, "Who will marry my sister?" Magpie-Man (Vakr'thimtila'n) came flying along, and said, "Ta, ki, ki, ki! I will take her." Gull-Man answered, "I shall not give you my sister, you may desert her somewhere under a store-house." Magpie-Man flew away.

Then Gull-Man sang again, "Who will marry my sister?" Then Raven-Man (Valva'mtla'n) came flying along, and cried, "Kho, kho, kho! I will take her." But Gull-Man replied, "No, I shall not give you my sister, you may leave her somewhere in front of the houses while you are picking up all kinds of human refuse." Raven-Man flew off.

Gull-Man began to sing again, "Who will marry my sister?" Then Cormorant-Man¹ (Ivvelu'mtla'n) came flying along, and cried, "Ull-lau, lau, lau! I will take her." — "No," answered Gull-Man, "I shall not give you my sister, you may drop her from a cliff into the sea." Cormorant-Man flew away.

Then Gull-Man began to sing again, "Who will take my sister?" Paroquet-Auk-Man² (Apiga'mtla'n) came flying along, and said, "O-go, go, go! I will take her." Gull-Man gave him his sister. Auk-Man flew home with his wife, alighted with her on a sea-cliff, and took her into his cave.

Soon Auk-Man flew away to the sea to fish, and left his wife at home. While he was absent, Gull-Woman went out of the cave, beheld the sunlight on the cliff, and began to sing, "The sun used to shine upon my father's cliffs, and now we live in a cave without light." Her mother-in-law shouted from the cave, "Stop singing!" but Gull-Woman did not listen to her. She climbed upon the cliff, threw herself down, and was killed. Her husband came, and found his wife lying dead on the ground.

Gull-Man went to the seashore, and found his sister dead. Then he sang, "Get up! Let us go up the river to fish there." Magpie-Man came flying along, and cried, "Oo, ki, ki, ki! I told you that I would marry your sister. She must have been stealing, and therefore has been thrown down the cliff." — "No," answered Gull-Man, "my sister is not a thief. She killed herself." Then Raven-Man came flying along, and screeched, "Kho, kho, kho, kho! I told you to give your sister in marriage to me. She must have been stealing, and therefore has been thrown down the cliff." — "You lie!" shouted Gull-Man. "My sister is not a thief." Gull-Man and Raven-Man began to quarrel. Raven-Man said, "This is not your land. You are not able to stay here in winter: you fly away." Gull-Man replied, "It is true, you stay here all winter, but what do you live upon? Dog-meat!" Raven-Man rejoined, "We stay here through the winter, and live on fresh and frozen fish." — "You are a liar!" Gull-Man said. What kind of fresh fish is there in the winter, when all the rivers are frozen? You live on dog-meat, and pick up excrement."

Raven-Man began to cry, and flew home. Crying, he went to his mother, Raven-Woman (Ve'sve-ne'ut), who asked him, "Why are you crying?" He replied, "Gull-Man said, 'You stay here all winter, and live on dog-meat and excrement.'" Raven-Woman said to her daughter, "It must have been Magpie-Woman (Vak'thi-na'ut) who said it. Go and call her." The sister of Raven-Man went to Magpie-Woman, and said, "My mother wants to see you."

¹ *Phalacrocorax pelagicus*.

² *Phalaris pinnatus* Pall.

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Magpie-Woman went to Raven-Woman, who asked her, "Have you come?" — "I have," answered the former, and laughed, "Me, khi, khi, khi!" Raven-Woman said further, "It must have been you who told Gull-Man that we stay here through the winter, and live on dog-meat and excrement. Now he taunts my son with it." Magpie-Woman answered, "I did not mention it. Why should I, since we use the same kind of food?" Magpie-Woman went home.

Raven-Woman said to her son, "Go and tell Gull-Man that we stay here all winter, and do not eat dog-meat, but live on the meat of mountain-sheep." Raven-Man went to Gull-Man, and said, "We do not eat dog-meat during the winter: we eat mountain-sheep meat." Gull-Man laughed, and said, "What kind of sheep-meat would you eat? Your meat is dog-meat and excrement." Raven-Man began to cry again, and went to his mother. Raven-Woman asked him, "What are you crying about?" He answered, "Gull-Man said that our meat is just dog-meat and excrement." Raven-Woman called Magpie-Woman again, and said to her, "It must have been you who told Gull-Man that we eat dog-meat and excrement during the winter." — "Why, no!" insisted Magpie-Woman, "how could I say that! Don't we eat the same kind of food?"

Raven-Woman let Magpie-Woman go, and said to her son, "Go and tell Gull-Man that he leaves this place in autumn because he is afraid of frosts. He would freeze to death here; but we stay here over winter, and feel so warm that we perspire." Raven-Man flew over to Gull-Man, and said to him, "You leave this place every autumn, and you used to do so in times of yore, because you are afraid of frosts, and would freeze to death; but we remain here, and feel so warm that we perspire."

That had an effect upon Gull-Man. They stopped quarrelling, and henceforth lived in peace. That's all.

Told by Ki'uſſa (Awakening-Woman), a Maritime Koryak woman, in the village of Big Itkana, Feb. 14, 1901.

48. The Stone-Hammer-Men.

It was at the time when Eme'mqut lived. He lay all the time in his underground house, so that at last his side stuck to the bed. Once his brother Big-Light (Qeskin'a'qu) returned from hunting. Yiñe'a-ñe'ut wished to give him something to eat. She took the food from the fireplace, stumbled over Eme'mqut's outstretched legs, and fell down. Miti' said to her daughter, "Why don't you look where you are going when you carry food?" Yiñe'a-ñe'ut answered, "I stumbled over Eme'mqut's legs. He always stays in bed." Miti' said to her older son, "Why do you always stay in bed, and not go anywhere?"

Then Eme'mqut sat up. "Give me my clothes," he said. He was given

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his clothes. He dressed and went out. He came to a river, and saw people catching fish with nets. He approached them. They were Stone-Hammer-Men (Čipe'mtla'nu). Eme'mqut helped them, and caught many fish. Toward evening the Stone-Hammer-Men stopped fishing, and went home with Eme'mqut. They gave him in marriage their daughter Stone-Hammer-Woman (Či'pa-ña'ut). Eme'mqut staid there for some time, and a son was born to him. One day Eme'mqut said to his wife, "We ought to visit our father." A little later, Eme'mqut's mother-in-law asked his wife, "What did your husband say to you?" She answered, "He told me, that, if it were not for my parents keeping me here, we would go to his father's house." Her mother said to her, "Well, you may go."

On the next day the Stone-Hammer-Men prepared them for the journey, and gave them sledges and reindeer of stone. Everything was placed in line. Then Eme'mqut started out. He dragged the stone sledge and reindeer along by a strap. At first it was hard work; but the farther he advanced, the easier it became. Suddenly he heard the reindeer running, and saw them thrusting out their noses; and his wife shouted to him, "Sit down on the sledge!" Eme'mqut turned around, and saw behind him reindeer with iron antlers, hitched to iron sledges. He sat down on the first sledge, and drove the reindeer. When he approached Big-Raven's (Quikinn'a'qu) house, Illa' saw the train, and shouted, "Miti', come out to meet your son! He is coming with his wife." Miti' came out with a fire-brand. She met her son and daughter-in-law. They slaughtered reindeer as a sacrifice on account of their arrival. Illa' followed Eme'mqut, and said to him, "Tell me, Eme'mqut, where did you get such a rich bride?" Eme'mqut told him how he had found the Stone-Hammer-Men, how he got married, how they had given him the stone sledges and reindeer, and how the stones afterward turned into reindeer and sledges. "That is enough," said Illa'. "Now I understand, I shall also go to those people." Then they lived with Big-Raven. From this time on, Illa' would always lie down in his bed, as Eme'mqut had done before.

One day Illa's younger brother, Qe'venik,¹ came home from hunting. His mother, Xe'llu, the sister of Big-Raven, said to her daughter Kilu', "Get some food for your brother. He has just come home from hunting." Kilu' served him with food, but Illa' kicked her. She fell, and spilled the dish of seal-oil over her mother, who was sewing a coat of dog-skins. Her mother said nothing. Then Illa' himself said to his mother, "Why did you not speak to me? You might have told me to go away into the wilderness." She answered, "Why should I send you away? Who would then carry wood for us from the forest?" — "Well, I shall leave you," said he.

He dressed himself and started to go. His relatives tried to detain him, but he left them. He walked and walked until he reached the river. He sat

¹ The name of a small sea-fish.

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539 down on the bank, and suddenly he saw people not far off catching fish with nets. He went up to them. They were the Stone-Hammer-Men. He struck their stone heads together just for his own amusement. Then he helped them to cast their nets. He went to live with them. After a short while the Stone-Hammer-Men said among themselves, "Let us give our girl to Illa' for a wife." Thus the Stone-Hammer-Men married him to their daughter. Soon after, a daughter was born to Illa'. One day Illa' said to his wife, "I should like to take you to my father." His mother-in-law asked her daughter, "What did your husband say to you?" She answered, "He said that he would like to go to his father." — "Well, you may go," said the old woman. On the next day they made up a train of stone sledges for him, like the one they had made for Eme'mqut. They gave him more stones than they had given Eme'mqut. He started out, drawing the whole train. He kept on drawing until he was tired out. Then he turned around to look at the train, and saw that only one-half of his wife's stone face had become human: the other half still remained stone. He went up to her, and said, "I shall leave you here: it is too hard for me to drag all those stones." She answered, "Go home. I shall also return to my people." Illa' left his wife and stone train on the trail, and went home alone. When he arrived, Eme'mqut asked him, "Well, did they give you a girl in marriage?" — "Yes," answered he, "they married me; but it was hard for me to drag the stone train, and I left it."

Then Eme'mqut said to his younger brother, Big-Light, "Go and bring the woman and the sledges which Illa' left in the wilderness." Big-Light went away, found the stone train, and began to pull it home. He kept on pulling until it became easy to do so. Suddenly he saw the reindeer running ahead of him and thrusting out their noses; and the woman shouted to him, "Stop walking, sit down on the sledges!" Big-Light sat down on the first sledge, and soon reached his home. Eme'mqut said to his mother, "Take fire-brands out to meet them." She went out to meet Big-Light. Illa' heard that Big-Light was bringing the stone train that he himself had deserted, and he ran out, and shouted, "This is my wife!" But his wife pushed him away, and said, "You deserted me in the wilderness, now I don't want you." Big-Light married her. After that, they sacrificed some reindeer. Illa' thought, "I shall not let them sleep at night. Wherever Big-Light and his wife lie down, there I will lie down." He noticed the place where a bed had been made for them, and, after the light had been put out, he went there and lay down. But there he found his sister Kilu'. She had changed places with Big-Light purposely. Kilu' shouted, "See what he is doing! he came to his sister to sleep." Their father and mother arose and dragged him out of his sister's sleeping-tent. Then Illa' said, "Never mind, I will find them." When all lay down, he looked again for Big-Light's sleeping-tent, but got into his mother's tent. She shouted, "What are you doing! you came to sleep with your mother!" He

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did not succeed in finding the bed of Big-Light and his wife. In the morning, when everybody arose, he said to Big-Light, "To-night I shall find you, though;" but he did not succeed any better. Every time he tried to find them, he would find either his mother or his sister. Then Illa' stopped seeking Big-Light's sleeping-place. 773^A 539 ●

One day Big-Grandfather (Aččen'a'qu) said to his sons, "Take your wives back to their parents." Erme'mqut, Big-Light, and their wives drove off to the village of the Stone-Hammers. The father and mother of Big-Light's wife asked her, "Where did you leave the husband that took you from here?" She replied, "Illa' deserted me on the trail; and Big-Light came afterward, took me to his home, and married me." Soon after, the brothers took their wives back to their father, Big-Raven.

They lived together comfortably. Illa' remained single, and did not marry again. That's all.

Told by Ki'ña, a Maritime Koryak woman, in the village of Big Ikana, Feb. 14, 1901.

49. The Ermine People.

There once lived a man named Ermine-Man (Imča'namtla'n). His daughter, Ermine-Woman (Imča'nam-ña'ut), said, "I am going to the Beetles (Ke'mlicun) to dance." She went to the Beetles, and began to dance, and to sing, "Ah, you dirty black things!" to which the Beetles sang, "Ah, you stinkers, you breakers of wind!" Ermine-Woman began to cry, and said to the Beetles, "Why do you abuse me?" To this the Beetles replied that she also had just called them dirty black things.

Soon somebody came to call Ermine-Woman back home, because her sister was giving birth to a child. She went home. When she arrived, her father said to her, "Go to Big-Grandfather's (Aččen'a'qu) and get some reindeer-excrement. We are going to cook soup for the birth feast." She went to Big-Raven's (Quikinn'a'qu), got some reindeer-excrement, and took it home. Hersister was delivered of a son.

They cooked some soup, and made pudding. They were going to name the boy. The Ermines said, "Let us give him the name One-who-defecates-with-Moss (Vata'p-a'ŋlan)." But the boy did not like the name, and began to cry. Then the Ermines said, "Let us give him the name One-who-defecates-with-Black-Moss (Meñe'vala'n)." The boy did not want this name, either, and continued to cry. Then the Ermines said, "What name shall we give him?" Old Ermine-Woman said, "He probably wants to have his grandfather's name. Let us name him Yilñkata'mtsñin."¹ The boy laughed, and this name was given to him.

¹ The meaning of this word is unknown to me.

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539 Then the Ermines said, "With what are we going to cut his navel-string?" They found a knife, looked at it, and said, "This knife is not sharp enough. We must get a whetstone and sharpen it." Finally they sharpened the knife, and cut the navel-string. Then the old Ermine said, "Take the pudding to Big-Grandfather." One of the Ermines took the pudding to Big-Grandfather, who, however, turned him out with the pudding, and sent him back home. The Ermines asked, "Well, how did Big-Grandfather like the pudding?" — "He wanted to have more," answered the messenger. The Ermines said, "Take some more pudding to him." Again the messenger was turned out by Big-Grandfather. He came home, and said that now Big-Grandfather had had enough.

Then the new-born child said, "I am going to Big-Grandfather to serve for his daughter Yiñe'a-ñe'ut." He went there, but Big-Grandfather turned him out also, saying, "Go home! We are not going to give you our daughter, anyway." That's all.

Told by Ki'ñä, a Maritime Koryak woman of the village of Big Itkana, Feb. 14, 1901.

50. Big-Kamak-who-turns-Himself-Inside-Out.

It was at the time when Big-Grandfather (Añičen'a'qu) lived. Once Big-Grandfather said to his sons, "Go up the river in your skin boat and catch some fish." They went up the river. On the bank of the river there lived Big-Kamak-who-turns-Himself-Inside-Out (Čih'i'li-kamakn'a'qu). He saw the skin boat which was going up the river, and he hid himself. The boat passed by. Big-Grandfather's sons caught some fish, loaded their boat with them, and started on their way back. Again Big-Kamak-who-turns-Himself-Inside-Out hid when he saw the boat. But Eme'mqut paddled up to him, and asked, "Do you not need a young girl for a wife?" Big-Kamak was silent. Then Eme'mqut said again, "Perhaps you would marry my sister Yiñe'a-ñe'ut?" Big-Kamak still kept silence. "Perhaps you would like to have my younger sister, Čan'a-i-ña'ut?" continued Eme'mqut. Big-Kamak kept silence, with an effort. "Perhaps you would like my youngest sister, Iñ'me-ñe'ut?" Then Big-Kamak began to laugh, and laughed so much that his lips protruded until they reached back to his ears. He was unable to go home. Eme'mqut, with his brothers, left him in that state, and continued in their boat down the river.

For a long time Big-Kamak's wife was awaiting her husband's return. Finally she went to look for him. She found him on the bank of the river with his lips turned back to his ears. She turned his lips back, and took him home.

Big-Kamak-who-turns-Himself-Inside-Out was no cannibal; he was only

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very curious and funny, and liked to look at people. Whenever he saw people, he would hide himself and watch them; but as soon as they saw him, they would tell him funny stories to make him laugh, so that his mouth would turn inside out. 773* 539

Eme'mqut took his fish home. Two days later Big-Raven (Quikinn'a'qu) said to his sons, "Go and gather some wood." They started in their skin boat from the seashore where Big-Raven lived, and paddled for the mouth of the river to gather the driftwood which had been carried out by it. They gathered the wood, loaded their boat, and were about to go back, when suddenly they noticed Big-Kamak hiding behind a pile of driftwood, from which he was peeping out. Eme'mqut and his brothers went over to him to make fun of him. Eme'mqut said, "Would you like to marry my cousin Kilu?" Big-Kamak kept silent. Then Eme'mqut said to his brothers, "Let us give him Kilu's younger sister, White-Whale-Woman (Yi'yi-ne'ut). Then Big-Kamak could not suppress his laughter. This time he laughed so heartily that his lips protruded until they turned over his head and reached down to his shoulders. Eme'mqut and his brothers left him in that condition, and paddled home.

In the evening Big-Kamak's wife said, "Why doesn't my husband come home? Something must have happened to him again." She went to look for him, found him, and with difficulty restored his mouth to its normal position. She conducted him home, and said, "Do not go any more to look at people, lest your lips protrude so far that you will die."

However, on the following morning, when he again saw Eme'mqut's skin boat approaching, he said to his wife, "I am going to look at them." — "Don't go! or at least let me sew up your mouth, so that you cannot laugh," answered his wife. Big-Kamak said, "I shall not laugh;" but his wife sewed up his mouth, just the same. He went down to the shore and hid behind a hillock. Eme'mqut soon noticed him, went up to him with his brothers, and said, "Big-Kamak, do you not wish to marry Yi'ne'a-ne'ut?" Big-Kamak kept silent. "Or perhaps you would rather have Can'a'i-na'ut," continued Eme'mqut. Big-Kamak could not suppress his laughter, and laughed just a little, but enough to make the stitches give way. Eme'mqut said, further, "Perhaps you would like to have Iei'me-ne'ut?" Then Big-Kamak burst out laughing, and his mouth turned inside out, so that his lips reached down to his feet.

Eme'mqut went away with his brothers. In the evening Big-Kamak's wife came to look for her husband, and found him with his mouth turned inside out, his lips reaching down to his feet. With a great effort she set his mouth right, and she never let him go to look at people any more. Thus they lived. That's all.

Told by Ki'ufa, a Maritime Koryak woman, in the village of Big Itkana, Feb. 14, 1901.

51. Big-Grandfather and the Kamaks.

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Big-Grandfather (Aščen'a'qu) once said to his wife, "Let us go coasting downhill!" Miti' answered, "I have no time, I must twist threads for nets." But Big-Grandfather said, "I also have some work on hand, I have to make nets: let us go, just the same." They went to a slope, sat upon some seal-skins, and began to slide down. Big-Grandfather rolled straight down upon the roof of the kamaks' underground house, and fell into the roof-opening of the porch.¹ Seeing that Big-Grandfather had fallen into the kamaks' house, Miti' hurried back home. The kamaks soon stopped the fire on their hearth, and closed the opening in the porch. Big-Grandfather lay in the porch. Toward evening the kamaks made a fire on the hearth. One of them went out to remove the plug, but he could not do so. Big-Grandfather was holding it from within. Then they sent another kamak. The latter pulled out not only the plug, but with it Big-Grandfather. "Eh!" said the kamaks, beholding him, "food came to us of itself." They took Big-Grandfather into the house, put him into a trough, as men would a seal, and covered him up with sedge-grass. They said to him, "We shall eat you to-night." He replied, "When I catch any kind of sea-animal, I never eat it in the evening: I always leave it for the following morning." Then the kamaks left him until the following morning. They put out the light and went to bed. At that time Big-Grandfather began to bewitch the kamaks with incantations. He sang, "My father used to tell me, 'Those two who are sleeping on the left side will help you: they will not allow you to be eaten;' but they answered, 'On the contrary, we shall ask for a great deal of meat when you are killed.'"

Big-Grandfather sang again, "There are two asleep in the front place; those, my father told me, will help me." Those two also answered, "No, we want a great deal of your meat."

Then Big-Grandfather sang again, "There are two asleep on the right side, they will help me!" but they also answered, "No, we have asked to be given a great deal of your flesh."

Thereupon Big-Grandfather asked to be allowed to go outside to pass water. The kamaks said, "There is no need of your going outside: we have plenty of chamber-vessels in the house." He answered, "They are too small for me. Have you seen the high tide of the sea? It rises when I pass water." — "Well, if that is so, better go outside, lest you flood our house." The kamaks tied him to a long strap, and let him go out. Big-Grandfather said, "I will tell you when I am through. Then draw in the strap, and let two girls dance when I re-enter the house. When I catch a whale, I meet it in that way."

¹ This refers to the underground buildings of the Maritime Koryak (see p. 14, Footnote 4).

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Big-Grandfather went out. Soon the kamaks called to him from within, "Well, are you through?" Big-Grandfather answered, "Not yet, it takes me a long time to pass water." Meanwhile Big-Grandfather covered the entrance-opening of the underground house with the cover, put some logs upon it, unfastened the kamaks' strap which was holding him and tied it to the logs, and said to them, "I am going home. Give answer in my place. When I have reached my house, you may tell them that I have finished passing water." Big-Grandfather went home. After some time the kamaks asked, "Well, Big-Grandfather, have you finished?" — "Yes, I have," replied the Logs for him. The girls stepped into the middle of the house to dance. The kamaks pulled the strap, and the logs fell into the house, crushing the dancing-girls. The kamaks carved the girls and ate them in the dark. Then they asked each other, "How is it? Had Big-Grandfather two heads, four legs, and four arms?" Some said, "Yes, that is right, he had two heads, four legs, and four arms;" but others said, "When have you seen such people? Let us light the lamp and look." They lighted their stone lamps, and saw that they had eaten their own daughters. They felt sorry, and said, "Indeed, it seemed surprising that we should have managed to eat Big-Grandfather, while heretofore we were unable to do so. He would always escape from us."

Big-Grandfather went home, and said to Eme'mqut, "Let us kill some Yukaghir. I wish to get even with the kamaks. They have killed and eaten their own girls, and they will be angry with me. I will take some dead bodies to them." Big-Grandfather and Eme'mqut started off to make war on the Yukaghir. They killed many people, and drove away their reindeer-herds. Big-Grandfather took the dead Yukaghir to the kamaks, and said, "Here is a ransom for me." The kamaks asked, "And how shall we pay you? Shall we give you an iron cliff? Our daughter is hidden in it. Let Eme'mqut marry her." The kamaks gave Big-Grandfather an iron cliff. He put it near his house. After some time the cliff split; and a pretty girl, Kamak-Woman (Kama'keña) came out. Eme'mqut married her, and they lived together. That's all.

Told by Ki'uña, a Maritime Koryak woman, in the village of Big Itkana, Feb. 15, 1901.

52. The Shell People.

Once Big-Grandfather (Añčen'a'qu) was walking along the seashore, and found a little shell (ki'lkak). He picked it up, and said, "I will carry the shell home, and give it to my youngest daughter, Iñ'me-ñe'ut, to play with." He took the shell home, put it near the house, and forgot about it entirely. Sitting in his house in the evening, he thought of the little shell, and said to

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his youngest daughter, "Go outside: I have brought a little shell for you to play with." She went out, and saw a little girl sitting near the house. She asked her, "Is it you whom my father brought to the house?" — "Yes," answered the girl, "he brought me." Ičei-me-ne'ut took the girl into the house, and said to her father, "You have brought a little girl!" Big-Grandfather replied, "And I thought that I had brought a little shell."

They gave the little girl something to eat. She grew up in Big-Grandfather's house, and Eme'mqut married her. After some time, Eme'mqut went hunting, and saw a small underground house. A girl lived there. He entered, and the girl said to him, "My brother Broad-soled-One¹ (Umya'thin) brought me over here, that you might marry me." Eme'mqut answered, "If you have been brought here for this purpose, then I will marry you." Eme'mqut married her, and lived with her for some time. Once he said to his new wife, "I am going home." He went home; and upon his arrival, his father asked him, "Where have you been all this time?" — "I am married," said Eme'mqut. "Broad-soled-One carried his sister to a place not far away, that I might marry her, and I did marry her." Big-Grandfather said, "So you have married a second time, and you have forgotten your first wife, whom you left here. Bring your new wife here, and let us all live together." Eme'mqut went away, brought his second wife, and they all lived together. After some time, Eme'mqut began to hate his first wife. He said to her, "You are without relatives, you have neither father nor mother."

One night his first wife went outside and walked down the hill to the bank of the river. There she saw Ground-Spider-Old-Woman, who said to her, "You must be unmarried, since you are walking alone at night?" She answered, "No, I am married; but my husband took another wife, and hates me now." Ground-Spider-Old-Woman said to her, "Your brothers are looking for you, they will soon come to fetch you." The young woman went up to the house, and noticed that somebody came driving out of the sea on sledges to which reindeer with iron antlers and hoofs were hitched. She ran to meet them, and found that they were her brothers. They asked her, "Do you live here? We are looking for you. Father and mother think that you were carried out by a wave, dashed against a rock and killed. We will take you home now." They put her on a sledge, and drove off.

At that time, Eme'mqut, who had been asleep, suddenly woke up. Something caused his heart to sink. He ran outside, and met Ground-Spider-Old-Woman. She said to him, "Your wife is being carried off by her brothers. You must hurry, if you want to get her back. You may yet overtake them." He ran to the shore, found them there, sat down on their sledge, and went away with them. They arrived at the settlement of the Shells. The father and mother of the young woman came out to meet her. They said, "We

¹ Wolves are thus called in some tales.

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thought that a wave had dashed you against a rock and killed you." She answered, "Big-Grandfather picked me up on the shore, otherwise the waves would have crushed me." They entered the house, and made preparations for the feast of equipping for the homeward journey the whale¹ which had been caught not long before. The women were plaiting masks and bags of grass, and preparing puddings. The old people said to Eme'mqut and to their daughter, "Let us first equip the whale for its homeward journey, then we will get you ready for your return trip." After the whale had been sent off, the old people started to fit out Eme'mqut and his wife for their journey home. They also sent her brothers along, who were to serve for Big-Grandfather's daughters. The old people sent with their daughter one woman to do sewing, and another one to do cooking. They used reindeer with iron antlers and hoofs. When they arrived at Big-Grandfather's house, they were met by the people with fire-brands. Big-Grandfather immediately slaughtered reindeer as a sacrifice. Then they went into the underground house, and Broad-soled-One's sister was turned out of the house. Yiñe'a-ñe'ut and Čana'i-ña'ut were given in marriage to Shell-Woman's brothers, and they were sent back into the settlement of the Shells. Before leaving, they said to their sister, "We shall send you household dishes from home." Soon after their departure, a strong wind commenced to blow, and the sea began to throw out kettles and dishes. Eme'mqut's wife said, "My father is sending this to me." Eme'mqut grew rich, and they lived happy. That's all.

Told by Ama'agen, a Maritime Koryak woman, in the village of Big Itkana, Feb. 16, 1901.

53. Eme'mqut's Marriage with Kilu' and Grass-Woman.

Eme'mqut married his cousin Kilu'. One day he made some new snowshoes, and said to his wife, "I am going to try my new snowshoes." He put them on and went up the river. After he had gone some distance, he came to Root-Man's (Tatqa'hichim) house, and went in. Root-Man's wife said to her daughter, Grass-Woman (Ve'ai), "Fetch some food to treat the guest." She brought in all kinds of food, and set it before Eme'mqut. Eme'mqut beheld the girl, and fell in love with her. He sued for her then and there. Root-Man said to him, "Are you not married?" — "No," he answered, concealing his former marriage from Root-Man. Thereupon Eme'mqut married her, and remained with his father-in-law. Kilu' soon found out that Eme'mqut had married Grass-Woman. She went to Root-Man's house to look for her husband. Grass-Woman came out to meet her. Then Kilu' said, "I am Eme'mqut's wife." To this Grass-Woman replied, "I am also his wife." Kilu' then became enraged, killed Grass-Woman, and returned home.

¹ See p. 65.

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Eme'mqut was away hunting when this happened. When he returned from hunting, Root-Man said, "You told me that you were not married; and now your first wife has been here, and has killed Grass-Woman." Eme'mqut immediately started off for his home, but he did not find Kilu' in. She had put up a tent for herself, and had gone to live there. Big-Grandfather (Añi-ñen-a'qu) said to his son, "Your wife has gone away from us to live by herself." Eme'mqut replied, "Let her stay where she pleases, I do not want her."

Soon Fog-Man (Yiñä'mtla'n) came to marry Yiñä'a-ñe'ut; but Eme'mqut said to him, "You had better take my former wife, and carry her away from our village." Fog-Man took Kilu', and drove away with her to his house, using her reindeer-team. They made up a long train of reindeer-sledges. After their departure, Eme'mqut went into the underground house. Big-Grandfather said to his son, "Well, did Fog-Man take Kilu' away?" — "Yes, he did," answered Eme'mqut. Then Big-Grandfather said to his daughters, "Let me have the dogs' soup. I am going to feed the dogs." They gave him the cooked food for the dogs. He took it outside, poured it into a trough, and called the dogs. Suddenly he saw that the reindeer which were carrying Kilu' away had turned into dogs, and were running back in answer to his call, dragging along the sledges on which Kilu' and Fog-Man were seated. Big-Grandfather laughed; but Eme'mqut said to Fog-Man, "Why did you come back?" He answered, "As we were driving, the reindeer suddenly turned into dogs, and dragged us back." Kilu' became very poor, and remained single; and Fog-Man had to walk home alone. That's all.

Told by Ama'aqen, a Maritime Koryak woman, in the village of Big Itkana, Feb. 16, 1901.

54. Eme'mqut's Marriage with a Kamak Girl.

Big-Grandfather (Añi-ñen-a'qu) lived alone. There were as yet no other people. Once he said to his wife, "How can our sons live alone? I shall go and get a wife for Eme'mqut." He assumed the shape of a raven, and flew away to the river on the other side of the mountains. There he saw an underground house. He looked in, and saw kamaks inside. He took a lump of snow, and threw it on the lamp that was burning inside the house, thus putting out the light. Then, while it was dark, he descended, seized a kamak girl, carried her home, and gave her in marriage to Eme'mqut. She bore many children. That's all.

Told by Ama'aqen, a Maritime Koryak woman, in the village of Big Itkana, Feb. 16, 1901.

55. Ptarmigan-Man.

Ptarmigan-Man (Laxla'ñela'n) was caught in a noose. Illa' took him out and carried him home. There they gave him some pudding, and let him go. When he came home, his wife asked him, "Where have you been so long?" He answered, "They caught me in a trap, then they gave me something to eat and let me go. Leave me! Henceforth I will live here alone. They may catch me again, and I do not want you to worry about me."

Ptarmigan-Woman (Laxla'ña-ña'ut) went away, and her husband staid alone. He had taken a fancy to Yiñe'a-ñe'ut while he was in the house of Big-Grandfather (Añičen'a'qu). One day he met her when she went to the woods to chop some willow-branches, and said to her, "Come with me, I want to marry you." She went with him into his tent, and became his wife. They went to bed. Next morning Ptarmigan-Man got up and went outside. He saw Broad-soled-One (Umya'ilhin'), who asked him, "Why did you stay in bed so late this morning?" Ptarmigan-Man answered, "Because I got married. Now I am going to attend to my hunting." — "Well, go and look after the traps," said Broad-soled-One. Ptarmigan-Man went away; and Broad-soled-One went to his tent, and called out, "Yiñe'a-ñe'ut, come here!" She went out, and Broad-soled-One took her and carried her away.

When Ptarmigan-Man came home and did not find his wife, he felt very much aggrieved. Soon Yiñe'a-ñe'ut's sister, Čan'a'i-ña'ut, went to the woods to get some willow-branches. Ptarmigan-Man saw her, took her to his tent, and married her.

Next morning Ptarmigan-Man went out and saw Wolverine-Man (Qepi'm-tela'n). Wolverine-Man asked him, "Why did you get up so late?" Ptarmigan-Man replied, "I got married yesterday, and now I am going to look after my traps." — "Go," said Wolverine-Man, and went into the tent. He called Čan'a'i-ña'ut and took her to his tent.

When Ptarmigan-Man returned in the evening and did not find his wife, he went to look for her. In the mean time her younger sister, Iñi'me-ñe'ut, had gone to the woods to get some willow-branches. Ptarmigan-Man took her to his tent, and married her. Next morning Ptarmigan-Man saw Wolverine-Man and Broad-soled-One taking their wives to Big-Raven (Quikinn'a'qu). They had very few reindeer. Then Ptarmigan-Man said, "I also am going to take my wife to her father." He harnessed many reindeer, and took the whole herd along. When they arrived at Big-Raven's house, Yiñe'a-ñe'ut began to envy her younger sister because she had a wealthy husband, and she said to her own husband, "Go and take some reindeer from Ptarmigan-Man." Broad-soled-One went out at night-time and killed the reindeer. Some-

* A mythical name for the wolf.

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body notified Ptarmigan-Man, saying, "Broad-soled-One is going to devour your whole herd." Ptarmigan-Man replied, "I do not care if he does: maybe he needs it." Soon after that he went out and told the dead reindeer to fly away to the willow-bushes. They all became ptarmigan, and flew away to the bushes. Then Broad-soled-One felt ashamed; and at night-time, when everybody had gone to bed, he took his wife and went back to his camp, and since then he has ceased visiting Big-Raven. Ptarmigan-Man and his wife often came with reindeer to visit Big-Raven. That's all.

Told by Ama'agen, a Maritime Koryak woman, in the village of Big Itkana, Feb. 17, 1901.

56. How the Kamak Woman caught Children.

Once upon a time a number of boys went out to play with their sleds. They went to the slope of a hill and began to coast. Finally they said, "Now, that's enough, let us slide down for the last time." They slid down, and unexpectedly struck the roof of a kamak's house. The kamak's wife (kama'-keña) said to her husband, "Go up and see what that noise means." He went out, looked at the tips of his shoes, and returned into the house, saying to his wife, "There is nothing outside; only the magpies are there." The old woman sent out a wooden pole. It went out, looked at the sky, and came back with the same answer, saying that only magpies were outside.

Now, the old woman did not want to send her husband and the pole out again. She spread her fur coat in the middle of the house, let herself down on it, and shook her lice upon it. But she could not catch the lice, because the children looked in at the entrance-hole in the roof and kept out the daylight. Every time the old woman looked up, the children would turn quickly from the opening. The old woman then resumed her search, and at once the children came back to the opening and kept out the light.

Thus it went on for some time. Finally the kamak's wife got angry and cut off her nose, saying, "You are always in my light!" Then she put it into her mouth and ate it up. But this did not do any good: it was as dark as before. Then she turned suddenly to the hole in the roof, and there noticed the boys peeping in, before they had time to run away. "Aha!" said the kamak's wife to her husband, "human flesh (oya'myañ) has come to us of its own accord." But to the children she said, "Come down!" The son of the chief¹ (e'yim) came down first. The other children followed him, so that the house was filled with them.

The kamak said to his wife, "Let us go and cut willow-branches in the woods and eat the bark, then we shall eat up the boys." Before they went

¹ The chief's name was Big-Raven (Quikmura'qu); and his son's, Ene'mqu.

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to the woods, they bundled the children into a fur coat, took them outside, and said to a tall tree that was standing there, "Bend down your head!" The tree bent down, and the kamak's wife hung up the coat with the children in it. Then the kamaks went to the woods, ate willow-bark, and made some spits.

During their absence the children heard a noise, and asked, "Who is down there?" — "It is I," answered Hare (Mi'lut). The children said, "We do not hope ever to see our fathers: you are happy, running about free, and you can see them." Hare answered, "My fur coat, I am sorry to say, is very poor, I cannot take you along," and ran away. After a while the children again heard some one running about near the foot of the tree. They made a hole in the fur coat and saw Fox (Yā'yol). They called to her, "Go and see our fathers!" Fox asked them what they were doing on the tree. The children replied, "The kamak's wife has wrapped us up in her fur coat, and has hung us up on this tree. Soon she will come back from the woods, and will eat us up." Fox took the children down and set them free. Then she sent some to fetch alder, others for stone-pine,¹ and still others for stones and sod. They brought alder, pine, stones, and sod. Fox made the children tear off the bark from the alder, and grind the pine with the stones and sod: she added water to it, and crushed it all up in a mortar. Then she put it all into the fur coat and hung it back upon the tree. Fox led the children away, taking care to obliterate their tracks with her tail.

In the woods the kamak's wife said to her husband, "My mind is uneasy, the children at home may have done something." They went back to their house, looked for the fur coat, and believed they saw the children moving in it. The kamak shot his arrows at it, and they struck the mortar. At once a red fluid flowed from the latter. The kamak's wife said to her husband, "You aimed splendidly, you have killed them." Then she took the bow, bared her right arm, and shot an arrow, which made a hole in the other end of the mortar. Then a black liquid began to flow from the stone-pine. "I made a still better hit than you," said the kamak's wife.

They took down the fur coat, opened it, and found only the mortar, alder, stones, stone-pine, and sod. When the kamak's wife saw that the children had disappeared, she turned upon her husband, and chased him about the house with a stick, repeating all the time, "It is your fault! You wanted to go to the woods to eat willow-bark." She beat him until he fell down, and then she ran in pursuit of the children.

She reached the house of Fox. Fox crushed some stone-pine in a mortar, added water to it, and prepared a black paint, with which she painted her face. Then she sat down. She had the children in her bosom. The kamak's

¹ *Pinus pumila* Pall.

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● 539 wife rushed into Fox's house, shouting, "You carried away some children from my house!" — "No," said Fox: "you see that I am very sick, my face has turned all black. Do not cry, and do me a favor. I am not able to carry out my chamber-vessel. Do it for me, but take it far away from the house, up to the steep rock, and empty it there."

The kamak's wife took the chamber-vessel and went out, but Fox followed her. When she looked back, Fox turned into a bush; and the kamak's wife said, "Yes, that is right, I did see a bush on my way." Now she came to the edge of the rock, and was about to empty the vessel, when Fox suddenly gave her a push from behind, and she fell down the steep cliff. Fox remarked, "I am a sly fox. You wanted to get the children from me. Here they are in my bosom, see!" The kamak's wife lay at the foot of the rock, bruised all over, and called up to Fox, "Throw down just one to me, the son of the chief. I should like to taste some meat before I die. Do, please!" — "I shall grant your wish," said Fox. She took a stone, wrapped it up in a boy's fur shirt, and said to the kamak's wife, "Here is one for you! Open your mouth, I shall throw him into your mouth."

The kamak's wife opened her mouth, and Fox threw the stone, which killed the kamak's wife, passing through her body. Then Fox told the children to go home, giving them the following instruction: "When moving from the summer dwellings to the winter dwellings, and from the winter dwellings to the summer dwellings, do not forget to leave some food for me near the abandoned houses." Thus the boys went back to their folks, and told them that the kamak's wife would have eaten them up if it had not been for Fox, who came to their rescue.

Now the people moved from their summer dwellings to their winter dwellings. Soon after that, Fox went into one of the abandoned houses, followed by Triton (Wa'miñan). They found an arrow, which they ate, and both became with child by it. Fox gave birth to a son with five fingers, and Triton gave birth to a daughter with three fingers. Triton sent Fox to fetch some moss for the children. Then Triton took her daughter and put her on Fox's bed, and the latter's son she took to herself. When Fox came back and looked into her bed, she said, "Why did you change our children?" But Triton denied the charge, and said, "You gave birth to a daughter, and I to a son." Fox did not want to quarrel any more. "Let it be so," said she.

The children grew up. The boy went out hunting. Once Triton said to him, "Let us build a house for ourselves: you cannot provide food for all of us." They built a separate house, lived very well from the game that the youth brought, and gave nothing to Fox and the girl. The boy did not know that Fox was his real mother. When Fox would send the girl to Triton to ask for food, Triton would chase her away, saying, "We have no food, either." As a matter of fact, they had a large supply of fish, and seal and reindeer

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meat. The girl would come back and say, "They won't give us anything." They were starving, and grew very thin.

One day the boy went out into the wilderness to hunt wild reindeer. He killed one, took out the entrails, skinned it, and cut up the carcass. It began to rain. The youth lay down on a moss-grown hill, and covered himself with the reindeer-skin. Then he heard a voice from inside the hill. It was Ground-Spider who was speaking. "The boy thinks that he is supporting his own mother [said he], but his mother is starving. If he would only look at the feet of his supposed mother, he would notice that she has only three toes on her feet, while he himself has five, like Fox." Then the youth said, "If it is known in the country that I support somebody else's mother, then, surely, all the inhabitants of the neighborhood must know about it."

Ground-Spider then appeared from inside the hill, and told how Triton had interchanged the children. "If you wish to convince yourself," said Ground-Spider, "do as follows: make a bundle of this reindeer-meat, tie it up with the guts, and carry it home. Triton will come out to meet you, as usual. Then tell her that you feel ill, that your feet are feeble, and that you are not able to carry the bundle any farther. Then hear what she says." The youth gave the reindeer-skin to Ground-Spider, made his bundle ready, and walked away. He was still far from the house when Triton came running to meet him. The youth made believe that he was lame. Triton took the bundle from him, and said, "My poor son, what is the matter with you?" — "My feet are sore," said the boy. His supposed mother wished to put the bundle on her own shoulder, but the guts parted and the meat fell to the ground. Then she said angrily, "That shows that he is Fox's and not my own son. My own son would tie the bundle with leather straps, but this one gnaws off reindeer-skin."

The youth threw himself upon Triton, struck her, and said, "Why did you interchange us, if you knew that a Fox's child eats straps?" The youth chased Triton out of the house, and went to live with Fox. Fox was so weak from hunger that she could not walk. The marrow of her bones had wasted. The youth took Fox on his shoulders and carried her to his home.

Soon after this, Eme'mqut returned to his house. This was the name of the owner of the house in which Fox now lived with her son, and in which the arrow had been eaten.

Eme'mqut asked, "How is it that you occupy my house?" The boy said, "My mother told me that you are my father." Eme'mqut said, "Let us move into our winter house, my father lives there also." But the boy said, "My mother is not yet able to go. The marrow of her bones is still poor. Till now I have not supported my own mother, because Triton kidnapped me and put her own child in my place."

Eme'mqut went home and said to his father, "In my summer house Fox

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is living with her son." His father said, "Go and bring them over here." They were brought, and from that time on they lived together with Eme'mqut. That's all.

Told by Kifu', a Maritime Koryak woman, in the village of Paren, October 28, 1900.

57. The Old Woman and the Kamaks.

Once upon a time there lived an old woman by name Wuo'nem-ñe'ut. She had two little grand-daughters. One evening she said to her grand-children, "I am going out, do not follow me." She drew her fish-spear with double bone point from under the cross-beam of the house, and went out. She listened, and heard the voice of a kamak up the stream saying, "We shall soon eat them up."

The old woman ran down to the river and lay down on the bank. Then she saw the kamaks sailing upstream in a skin boat, and heard them saying to each other, "The women are asleep now, we can easily devour them, we must hurry and reach the bank quickly."

The kamaks landed. Then the woman arose, and cried, "You want to eat me, but you will not be able to. I am a woman shaman." When the kamaks heard this, they ran back quickly to their skin boat and sailed away. The old woman waited until the talk of the kamaks had ceased, and then went home. That's all.

Told by Yo'kowaana, a Maritime Koryak girl, in the village of Kuel, October 10, 1900.

58. Yiñe'a-ñe'ut's Marriage with a Monster.

Yiñe'a-ñe'ut and Kilu' went to pick berries. Yiñe'a-ñe'ut noticed some one, and shouted, "Who is standing there?" Kilu' glanced up, and saw nothing; for as soon as she looked, the man let himself fall to the ground. Yiñe'a-ñe'ut saw him, but Kilu' could not see him. They went on. Yiñe'a-ñe'ut shouted again, "Who goes there?" Kilu' looked up and saw nothing. She said, "Why do you deceive me? Nobody is there." Yiñe'a-ñe'ut said, "I see him; but as soon as you look up, he lets himself fall to the ground." Yiñe'a-ñe'ut said, "Let us go back home." They arrived home and made a fire. Then they heard a noise. Right after that the monster Causing-to-Shudder (Čeñti'ñitala'n) entered, and sat down at Kilu's side. Kilu' pushed him to her cousin, and said, "You saw him before, now let him sit near you." The monster lay down to sleep with Yiñe'a-ñe'ut. When they fell asleep, Kilu' slunk away. She ran through woods and bushes, which tore her clothing.

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She was half naked and breathless when she reached her father, who lived on the bank of the river. Everybody who met her laughed at her torn clothing. She said to her father, "A kamak has eaten up Yiñe'a-ñe'ut." Her father said, "Let us go and see what has happened to her." They went, and saw Yiñe'a-ñe'ut, accompanied by a handsome man, coming to meet them. Yiñe'a-ñe'ut said to Kilu', "If you had not run away, he would have married you." Then Kilu' began to envy her cousin. That's all.

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Told by Navaqu't, a Maritime Koryak woman, in the village of Kuel, October, 1900.

59. Contest between the Wives of Eme'mqut and Envious-One.

One morning Eme'mqut came to Envious-One (Nipai'vatiñin) and asked, "Have you seen any girls anywhere?" His friend shouted, "Yes, I have. Now let us go there!" — "Wait a little," said Eme'mqut, "until I have finished roasting these guts." Eme'mqut left Envious-One. He roasted the guts and went away. Soon after, Eme'mqut found a wife and married her. Envious-One, on his part, took for his wife old We'ñnil.

Both brought their wives home, and said, "Now let us see whose wife is fairer." Envious-One said, "I am going to bring my wife here." He went to his house, dressed his wife in a nice fur coat with a border embroidered with long, dyed hair from the chest of a reindeer. He ordered a pair of reindeer to be hitched up, and drove with his wife to Eme'mqut's. On the way he stopped and washed his wife's face thoroughly with snow. They arrived. Then Eme'mqut said to his relatives, "Hide my wife." Envious-One came down into the house. They feasted him on blubber. "Now, whose wife is fairer?" said Eme'mqut. First they brought in We'ñnil, and made her sit down. She sat there with her long eyelashes, in her embroidered fur coat with a flap behind. Every few moments Envious-One went to his wife, caressed her, and stroked and parted her hair. "We'ñnil will always be fair," thought her husband.

Then they brought in Eme'mqut's wife from her hiding-place. When Envious-One saw her, he was so fascinated with her beauty that he immediately had an attack of diarrhoea, and fainted. When he came to, he said, "I have been asleep. Whatever came out of my bowels is mine, I shall eat it again." He ate his excrement. As soon as he cast his eyes again upon Eme'mqut's wife, he forthwith passed out what he had eaten, and fainted. Soon he recovered his senses, and said, "I have been asleep, whatever came out of my bowels is mine." He ate his excrement again.

Then Eme'mqut said, "Enough, now go home." But Envious-One said, "Let our wives first show their shamanistic powers. Let us see who will take the prize." We'ñnil took the drum first. When she began to beat it, a

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number of wild reindeer appeared on the roof of the house, and ran about the opening. Envious-One said, "Look at the entrance-opening, and you will not doubt that my wife is a true shaman: she has enticed the reindeer." Weñail stopped beating the drum, and the reindeer disappeared. "Now let your wife show her shamanistic power," said Envious-One to Eme'mqut. As soon as she started to beat, sea-water came up and flooded the house, sea-birds appeared with clamor, seals emerged and dived again, and whales played about. Envious-One tried to flee from the waters. To save himself from drowning, he climbed up on the cross-beams of the house; but he fell down, and was nearly drowned. "That's enough!" he cried out. Eme'mqut's wife stopped beating the drum, and the water receded. Eme'mqut said to his guest, "Depart now." That's all.

Told by Yo'kowaña, a Maritime Koryak girl, in the village of Kuel, October, 1900.

60. Grass-Woman and Diarrhoea-Man.

Eme'mqut went to serve for a wife. He came to the parents of his bride-elect to begin his service; but the girl did not care for him. Neither father nor mother were able to induce her to consent to the marriage. Eme'mqut returned to his father and told him about it. His father, Big-Grandfather (Ačičen'a'qu) went outside, and sat down to ease himself. After he had wiped himself, he threw the rag on the ground, and kicked it with his foot, saying, "Turn into a man;" and the rag turned into a man. Big-Grandfather named him Diarrhoea-Man (Poqa'ko). He put a wooden chamber-vessel (ača'lio) into his bag, and said, "Diarrhoea-Man, go to the parents of Grass-Woman (Ve'ai), and serve for their daughter, but do not marry her, only frighten her with your appearance and conduct." Diarrhoea-Man went. He came to the parents of Grass-Woman. No sooner had he descended the ladder than he sat down on his chamber-vessel in the middle of the house. Then he called to Grass-Woman, "I have come to woo you. It seems that you have been waiting just for me, since you did not wish to have Eme'mqut for a husband. Now, take my chamber-vessel, and empty it outside."

Grass-Woman seized the chamber-vessel, ran up the ladder, and threw it down to the ground outside. Then she ran to a neighbor's house and hid herself there. Diarrhoea-Man went out and found his chamber-vessel broken on the ground. He picked up the pieces, went up to the entrance-opening, and called into the house, "Bring me a drill." They answered from within, "We have no drill." Diarrhoea-Man then sat down over the opening, and eased himself right into the dwelling. This induced them to give him a drill at once. He repaired his chamber-vessel and went to look for his bride. He

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found the house in which Grass-Woman was in hiding. "My bride is in hiding here," said he. "Let her come out forthwith."

Grass-Woman had to come out of the house, but she succeeded in fleeing from Diarrhoea-Man. Without looking back, she ran into the wilderness, and came to an underground house. Two sisters of Diarrhoea-Man were sitting there by a blubber-lamp. She called to the two girls, speaking through the entrance-opening, "Hide me! Diarrhoea-Man is pursuing me!" but the girls shouted, "This is Diarrhoea-Man's bride: let us get hold of her!" Grass-Woman ran away from them. They pursued her. Grass-Woman took out an ear-ring, and threw it far behind her. Each of the sisters wished to have the ring, and they began to quarrel. After a while Grass-Woman dropped her other ear-ring. While the sisters were fighting over the ear-rings, Grass-Woman had reached Eme'mqut's house. She went down and said, "A repulsive man is pursuing me. His name is Diarrhoea-Man."

Then Eme'mqut married her. Diarrhoea-Man followed her tracks. He said, "Her footprints lead to my sisters': surely they will not let her off." He came to his sisters', and asked them, "Now, where is my bride?" They answered: "She was here. We tried to catch her; but she threw her ear-rings to us, and while we were quarrelling over them she ran away." Diarrhoea-Man was very angry, and kicked his sisters until they turned into rags. Then he followed Grass-Woman's footsteps, reached Eme'mqut's house, and ran about the entrance-opening. Grass-Woman saw him, and said, "Here is that wretch who annoyed us. He will not let us alone here, either." Big-Grandfather went out of the house, kicked Diarrhoea-Man with his foot, and Diarrhoea-Man turned into the rag from which he had been created. Big-Grandfather returned quietly into the house.

After some time, Eme'mqut said to his father, "I wish to take my wife to her father's. He thinks, probably, that she was caught by Diarrhoea-Man." They caught reindeer, and fitted out a long train for their journey.

Eme'mqut drove on with his wife, and they soon arrived at the house of Grass-Woman's father. Her mother asked her, "Where do you come from? Not long ago you did not want to take this fellow for a husband!" She replied, "This is the work of Big-Grandfather. He sent Diarrhoea-Man over here in order to bring me to Eme'mqut." Eme'mqut said, "I came to show you your daughter." They spent some time there, and returned to Big-Grandfather. Thus they lived. That's all.

Told by Yo'kowaña, a Maritime Koryak girl, in the village of Kuel, October, 1900.

61. Little-Charms-Man.

There was a man named Little-Charms-Man (Ikle'mtla'n). Once he went out to hunt wild reindeer. He went out of his house, climbed upon the roof

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of a dog-kennel, and lay in wait. He had a pointed stick. When a puppy came out of the kennel, Little-Charm-Man thrust his stick into its ear and killed it. He skinned it, cut it in two, made a bundle of it, and carried it into the house. Little-Charm-Man's daughter came to meet him, and called to her mother, "Father is bringing something, he is carrying a reindeer." But when she saw the dog's skin dangling from Little-Charm-Man's bundle, the mother replied, "It is not true: where should he get a reindeer?"

Little-Charm-Man arrived. He stepped on the ladder, and, descending into the underground dwelling, he said, "See! I never come home without game." His wife said, "Yes, you are known everywhere as a good hunter." He replied, "And you, on your part, are a fair woman." Then they carved the meat. With one eye Little-Charm-Man looked at the meat, and with the other at the sky. They cooked the meat, and Little-Charm-Man said to his daughter, "Invite all our relatives." Presently Kīlu', the owner of the puppy, arrived, crying, "At least, return to me the dog's skin." They gave her the skin. She took it, went home, and said, "Little-Charm-Man has killed our puppy." That's all.

Told by Yo'kowaša, a maritime Koryak girl, in the village of Kuel, October, 1900.

62. The Abduction of Eme'mqut's Sister by the Kamaks.

Yiñe'a-ñe'ut lived all alone in an underground house that stood away from the other houses. Suddenly she disappeared. The kamaks had stolen her. Big-Raven (Quikinn'a'qu), her father, looked for her. He came to Ermine-Man (Imča'namtīla'n), and said, "Give me your fur coat. I want to go in search of my daughter. The kamaks have stolen her." Ermine-Man gave his little fur coat to Big-Raven, who put it on and started off. He reached the settlement of the kamaks. A woman by the name of Good-Kamak-Woman (Pal-kama'ka-ña'ut) came out of the underground house. Of all the kamaks, she was the only one who would not eat human flesh. She asked Big-Raven, "What did you come for? The kamaks will eat you." Big-Raven answered, "I have lost my daughter: I am looking for her." — "Your daughter is here," she said; "but the kamaks cannot eat her, she is a shaman." Big-Raven said to Good-Kamak-Woman, "I shall send three men here. Put my daughter into your bosom, carry her outside, and hand her over to those people."

Thereupon Big-Raven went home. When he arrived, he said to his son Eme'mqut, "Go to River-Man (Veye'mīla'n) and to Rocky-Crag-Man (Vomi-ñye'čemla'n), and tell them to go with you to release your sister."

Eme'mqut went to ask for their help, and soon the three started off into the village of the kamaks. They went to the entrance of the underground

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house and looked in. Then the kamaks exclaimed, "Food has come to us of its own accord." The new-comers, however, did not go into the house, but only looked in from above. Finally Good-Kamak-Woman said, "I am sure they are afraid of Yiñe'a-ñe'ut, and therefore they do not dare to come in. I will carry her outside." She took Yiñe'a-ñe'ut, carried her out, and handed her to Eme'mqut, saying, "Here is your sister: take her." She returned into the underground house.

The strangers still remained outside, looking into the house, but did not descend into it. Eme'mqut finally said to the kamaks, "We do not go down because you do not meet us with dancing." Then the kamaks began to dance. River-Man was the first to descend. He was hardly halfway down the ladder, when he turned into a stream, which flooded the underground house, and drowned the kamaks. Then Rocky-Crag-Man descended, fell from the ladder down into the house, and crushed to death those who remained. Then Eme'mqut and his companions went away, taking Yiñe'a-ñe'ut and Good-Kamak-Woman along with them. They arrived at Big-Raven's house. Rocky-Crag-Man married Yiñe'a-ñe'ut, and River-Man Can'a'i-ña'ut. Eme'mqut himself married Good-Kamak-Woman. River-Man and Rocky-Crag-Man took their wives home, and there they lived. That's all.

Told by Navaqu't, a Maritime Koryak woman, in the village of Kuel, Jan. 11, 1901.

63. Ermine-Woman.

It was at the time when Ermine-Man (Imča'namtla'n) lived. Once his daughters went to strip willow-bark. They came to some willows. Eme'mqut was there at the same time. He helped Ermine-Man's daughters to strip the bark by bending the top of a tall willow-tree down to the ground. Ermine-Man saw it, and shouted to Eme'mqut, "Why do you touch my daughters?" Eme'mqut answered, "I am not touching them; I am helping them strip some bark."

He left them, travelling on his snowshoes, and came to the Woodpeckers in the woods. There he married Woodpecker-Woman (Keli'utki-ñe'ut). The Woodpeckers had no reindeer, and Eme'mqut had to take his wife home on foot. When they were passing by Ermine-Man's house, the latter called them in. "Come in," he said. "Why do you walk? Have you no reindeer at all?" They entered his underground house, and staid there over night. There Eme'mqut took a second wife, Ermine-Man's daughter, Stinking-Woman (E'ige-ñe'ut). On the following morning, Eme'mqut drove home with his two wives. Ermine-Man hitched only ermines to the sledge of his son-in-law.

Eme'mqut took his wives home, and lived with them. Stinking-Woman

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539 was a thief. She would steal whatever came within her reach. The people in the house, however, suspected Woodpecker-Woman of theft, and therefore hated her. Soon Ermine-Man came to visit Big-Raven (Quikmn'a'qu), who gave him whale skin and blubber and meat. Ermine-Man took the food home, and ate it all, without sharing with anybody. When he had finished eating, he again started off to visit Big-Raven. At that time the people had discovered that it was not Woodpecker's daughter who was stealing, but Ermine-Woman (Imča'nam-ā'ut). When Ermine-Man came back, Big-Raven put Ermine-Woman into a bag and gave her to her father, saying, "There, take this home." Ermine-Man went back to his house, and on his arrival threw the bag with all his might on the ground, saying, "I will not divide with anyone. I will eat it all by myself." His wife examined the bag. She also said, "We will not divide it with anyone. We will eat it all by ourselves." She opened the bag, and suddenly beheld her daughter. She took her out quietly, put her on her bed, and covered her up with an ermine coat. The mother asked her, "Why did they put you into the bag? You must have done something wrong there." The daughter answered, "My husband's other wife accused me of stealing."

Eme'mqut continued to live with Woodpecker's daughter. He killed whales, seals, and white whales. When autumn came, he took his wife on a visit to her father. When they were passing by Ermine-Man's house, the latter came out and asked, "Why did you drive my daughter out?" — "Because she is a thief," answered Eme'mqut. He went on, reached the Woodpeckers, and gave them whale skin, blubber, and meat that he had brought for them. He took a whole herd of reindeer to his wife's father. He staid there for some time, and then prepared for his homeward journey. His wife's brother, Woodpecker-Man (Keli'ut-kihtmtla'n), who afterward married Yiñe'a-ñe'ut, went with them. He took her home. Thus they lived, and called upon one another. Eme'mqut did not take Stinking-Woman back, but renounced her entirely.

Told by Navaqu't, a Maritime Koryak woman, in the village of Kuel, Jan. 11, 1901.

64. Yiñe'a-ñe'ut and Mouse-Woman.

It was at the time when Eme'mqut lived. He had a sister Yiñe'a-ñe'ut. The reindeer-breeder Frost-Man (Anna'mayat) married her, and he settled down to live with Eme'mqut. Autumn came, and snow fell in the mountains. Then Frost-Man said to his wife, "Come, let us drive our herd up the stream to the mountains, to let the reindeer eat some fresh snow." They started with their herd up the river, came to the foot-hills of the mountain-range, and encamped there. Frost-Man put his head on his wife's knees, and Yiñe'a-ñe'ut

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began to louse him. Not far from them there was a settlement of Mouse people. Mouse-Woman (Pip'qča-ñe'ut) came out of her underground house, beheld Yiñe'a-ñe'ut lying with her husband, and envied her. She returned home, and said to her mother, "Give birth to some brothers for me." The old Mouse gave birth then and there, and brought forth several little male Mouse children. She asked her daughter, "How many did I give birth to?" Her daughter replied, "Plenty, that will do now." She took one of her little brothers, whom they called Young-Mouse-Man (Qai-pip'qilñin), carried him outside, and said to him, "Go, enter Frost-Man's anus, and, no matter how many shamans try to cure him, do not go out until they call me to cure him." The little Mouse went, got into Frost-Man's anus, and he immediately became sick. Then he said to his wife, "Go home to your father's house, and I will go to mine." Frost-Man went to his father's house and went to bed. His father invited all kinds of shamans, but none of them was able to cure him. Finally they called Wolf-Man (E'h'itila'n). He began his incantations, then he stopped, and said, "I cannot cure him. Call Running-over-the-Grass's (Poina'qu) daughter, Mouse-Woman. She will surely cure him." Then they called her. She came and began to treat him. She beat the drum, and sang, "I, your sister, have come. Come out." The little Mouse came out forthwith from Frost-Man's anus. Mouse-Woman put him into her sleeve, and said, "I am going outside now." She went out, let the little Mouse free, and said, "There is our house: go there." She returned to Frost-Man's tent, and saw that he was up and quite well. His relatives said to Mouse-Woman, "You are a real shaman. Nobody could cure him, and you did." And Frost-Man said to her, "You have cured me, and in return I will marry you." They went together to her father, Running-over-the-Grass, and settled down to live there.

At that time, Athap¹ came to Big-Raven (Quikñn'a'qu), and began to serve for Yiñe'a-ñe'ut; but she refused to marry him. One evening, Yiñe'a-ñe'ut went outside, and noticed that smoke was coming out from Running-over-the-Grass's underground grass house. She thought to herself, "I will go and see why they have a fire so late." She went, looked into the house, and saw that her husband was lying with Mouse-Woman. At that time a little Mouse jumped upon Frost-Man, and teased him, saying, "Why did your head turn bald?" Then the Mouse himself added, "Because I was inside of you, in your intestines." Frost-Man became angry, and said to Mouse-Woman, "I will forsake you now. It was you yourself who let the little Mouse into me to make me ill."

Yiñe'a-ñe'ut had heard all they said, and ran home. Frost-Man followed right after her. She scolded him, but he tried to defend himself: "I married her because no one could cure me, and she did. Now that I have found out that she caused my illness, I have deserted her, and returned to you." They

¹ A story-name of the wolf.773^x
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continued to live as before. Can'a'i-da'ut was given to Wolf-Man in marriage. Frost-Man and Wolf-Man took their wives home. Then they called upon one another.

Mouse-Woman remained single. She killed her little brother for having betrayed her to Frost-Man.

Told by Navaqu't, a Maritime Koryak woman, in the village of Kuel, February, 1901.

65. Big-Raven's Visit to the Reindeer-Breeders.

It was at the time when Big-Raven (Quikmn'a'qu) lived. His sons went fishing up the river. Big-Raven's provisions had given out. He said to his wife Mitu', "Give me my boots. I will drive over to the camp of the Reindeer people for some meat." He dressed himself, and called his reindeer. All sorts of beasts came running to him, — bears, wolves, wild reindeer, and others. He would strike every one of them over the nose, and say, "I did not call you." They all ran away. Finally the mice came. Big-Raven allowed them to stay. He hitched them to a large sledge, and drove off to the camp of the Reindeer people, who laughed at him, saying, "Big-Raven has hitched mice to a large sledge." Then they loaded his sledge with meat, fat, and other provisions; they also put skins there and entire tents of reindeer-skins. "Now let us see how you drive," said the Reindeer people, laughing. Big-Raven whipped the mice, and they went off flying. The Reindeer people pursued him with their reindeer, but they could not overtake him. Big-Raven came home, and released the mice.

When Big-Raven's sons came home from fishing, Big-Raven scratched his nose until it bled, and said to them, "I am going to die now. Do not burn me on the funeral pile, but put me into an empty underground house, and put some roe, dried fish, fat, and various roots with me." Thereupon Big-Raven made believe that he was dead. His sons put him into an empty underground house, and left all kinds of food with him. When they had gone out, Big-Raven got up and pounded the roots, roe, and fat together. After a little while his sons looked into the house, and saw that their father was making a pudding. They went away, and told their mother about it. She said to them, "Get me a ptarmigan." Her sons brought her a ptarmigan. She plucked its feathers and down, cut off her breasts and attached them to the ptarmigan, and said to it, "Go to the old man, and scare him." The ptarmigan went to the house where Big-Raven was, and began to sing. Big-Raven was frightened, ascended the stairs, and went running to his wife ... (Unfinished.)

Told by Navaqu't, a Maritime Koryak woman, in the village of Kuel, March, 1901.

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66. Yiñe'a-ñe'ut and Fog-Man.

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Big-Raven (Quikinn'a'qu) lived alone with his family. Once he said to his wife, "We live all alone, we have no neighbors: it seems that we are the only people who were born in the world. There is our daughter Yiñe'a-ñe'ut living by herself in the wilderness. Let us bring her over here and marry her to our son Eme'mqut." — "Stop talking nonsense!" said Miti! "What are you thinking of, to marry a sister to a brother! There are plenty of Reindeer people on our earth." Big-Raven rejoined, "Those Reindeer people must be far away: there are none around here. Let us fetch our daughter: let Eme'mqut marry her." Miti' did not wish to go, and said, "Will you not be ashamed when later on the Reindeer people visit our house?" — "Never you mind," said Big-Raven. "Go and fetch our daughter."

Miti' went to the house of her daughter, who asked her, "What did you come for?" Miti' answered, "Father has sent for you. He wants your brother to marry you, because there are no people around here from whom to select a wife for our son." Yiñe'a-ñe'ut did not wish to go with her mother. Miti' said, "Neither do I want you to go. Better leave, and go far away to the Reindeer people." Yiñe'a-ñe'ut went away to the Reindeer people.

She walked for a long time. Then she beheld the camp of the Reindeer people. She came up to a tent, and heard a voice inside. It was Fog-Man (Yiñ'a'mtla'n), who was beating the drum, and singing shaman-songs. When Yiñe'a-ñe'ut came up close to the tent, he stopped beating the drum.

Then Fog-Man said to his mother in the tent, "By beating the drum and by incantations I have induced Big-Raven to desire to marry his son Eme'mqut to his daughter, and to send for her; and I have induced her to run away and to come to me. Go and see now! She has arrived, and is here in front of the door." His mother went out, looked about everywhere, but did not find anyone, for Yiñe'a-ñe'ut was hiding behind a tree. The old woman went back into the tent, and said, "There is nobody outside." But her son sent her out again, saying, "Go and look! She has come. When I beat the drum, I saw her." Fog-Man's mother went out again, and picked up some wood for the fireplace. Then she found Yiñe'a-ñe'ut hiding behind the tree.

"Who are you?" asked the old woman. "I am Big-Raven's daughter," answered the girl. "So it is you for whose sake my son has always been beating the drum. He would neither go hunting nor watch the reindeer-herd; he would not eat or drink. He only kept on beating the drum. Go into the tent."

Yiñe'a-ñe'ut went in, and Fog-Man's mother followed her. The old woman said to her son, "Here! she has come. Now stop beating the drum." — "Yes, I will stop," answered her son. "Put the food on the fire. I have not eaten for a long time." At this his mother brought him some food. He ate of it,

and said, "I shall marry Yiñe'a-ñe'ut now." But his mother objected, "I also have made incantations, and I have seen that her brother Eme'mqut married her before." — "This is not true," answered Fog-Man; "he did not."

Fog-Man married Yiñe'a-ñe'ut, and children were born to them. One day Fog-Man asked his wife, "Is it true that your father wanted to marry you to your brother?" — "It is true," she answered. "That is why I ran away to you." — "Let us go and visit your father," said Fog-Man. Yiñe'a-ñe'ut answered, "I will not go. I am ashamed to go to my father: he wanted to marry me to my brother." — "Well, never mind: let us go. My incantations caused your father to wish it."

Fog-Man killed some reindeer for the journey, and Yiñe'a-ñe'ut cooked the meat. They made a covered sledge of iron for the children. Yiñe'a-ñe'ut gave birth only to boys. They cooked plenty of fat meat, and started off. When they came near Big-Raven's, Fog-Man asked his wife, "Have we still far to go?" — "We have covered half of the way," answered Yiñe'a-ñe'ut. "Let us stop here over night, and we shall arrive to-morrow." They stopped for the night, put up a tent, and went to bed. When Fog-Man was asleep, Yiñe'a-ñe'ut got up cautiously and walked to her father's house. She descended into the underground house, felt her way to her mother's bed, and fumbled around to find her mother's head. Miti' woke up and asked, "Who is fumbling around my head?" Yiñe'a-ñe'ut said, "I am your daughter, I have come. I am married, and now I have come here with my husband. We are stopping for the night not far from here, and I have run ahead to inform you of our arrival." After that, she returned to her tent, and lay down with her husband. They got up on the following morning, and started off to Big-Raven's house. When they were approaching, Miti' went out to meet them with a fire-brand. Then Kilu' came out to meet them, and Eme'mqut followed her. Eme'mqut asked his sister, "Where do you come from?" She answered, "Fog-Man made me come to him, and he has married me." The guests were conducted into the underground house, and were given food to eat. Eme'mqut asked his sister whether her husband had a sister. She answered in the affirmative. "Then I am going with you to serve for your husband's sister," said Eme'mqut.

When Fog-Man and his wife started on their return journey, Eme'mqut went with them. Fog-Man's mother met them, carrying a fire-brand. On seeing Eme'mqut, she asked, "Who is that who has come with you?" — "This is my brother," answered Yiñe'a-ñe'ut. "He came to woo my sister-in-law and to serve for her." When they entered the tent, Fog-Man said to his mother, "Let Eme'mqut marry her right now, without service. I did not serve for my wife, either." His mother consented, and said to Eme'mqut, "Well, go ahead, catch your wife." Eme'mqut ran after Fog-Man's sister, caught her, and she gave birth then and there. Fog-Man asked his mother, "Well, has Eme'mqut married her?" — "Yes, he has married her, and a son

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has been born to them." Soon Eme'mqut made preparations to go home with his wife. Fog-Man gave to Eme'mqut half of his reindeer-herd, and they left for Big-Raven's home. When the people from Big-Raven's house saw them approaching, they said, "Eme'mqut is driving a large herd over here." He arrived with his wife, and Miti' came out to meet them; and since then they have lived with Big-Raven.

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Told by Eu'ka, a Maritime Koryak woman, in the village of Mikino, Jan. 10, 1901.

67. How Triton-Man abducted Eme'mqut's Wife.

Gull-Man (Yaxya'ximtila'n) once said to Raven-Man (Valva'mtila'n), "Let us go to Big-Raven (Quikmn'a'qu) and serve for his daughters." They went to Big-Raven's house, and began to work there. After some time Big-Raven said to his wife, "What shall we do? Shall we give them our daughters?" Miti' consented. Both the young men married. Raven-Man married Yife'a-be'ut, and Gull-Man married Can'a'i-fla'ut, and they staid with Big-Raven. Then Eme'mqut said, "I will also go and serve for a wife," and went to Root-Man's (Tatqa'hičim) house. When he arrived there, Root-Man was making snowshoes. On seeing Eme'mqut, he exclaimed, "Oh, here is a visitor! Come inside!" They went inside, and Root-Man ordered refreshments to be served. They offered some to Eme'mqut; but he ate very little, for he was anxious to announce to Root-Man the object of his visit. "I came to you to woo your daughter," said Eme'mqut. "All right," answered Root-Man, "you may stay here." Eme'mqut staid at Root-Man's house, serving for the woman, and soon married his daughter, Grass-Woman (Ve'ai). Eme'mqut lived there for a long time. A daughter was born to him. Once Eme'mqut said to his father-in-law, "I should like to go home, and take my wife with me." His father-in-law replied, "You might have done so long ago if you had so desired." They were fitted out for the journey; but only four driving-reindeer were given to them, — two to Eme'mqut, and two to his wife, — because Root-Man was not well supplied with reindeer.

When Eme'mqut and his wife reached home, they were met by Miti'. They went into the house, and staid there. Gull-Man and Raven-Man were still living with Big-Raven.

Once Grass-Woman went to pick berries, and did not return home. Eme'mqut looked for her everywhere, but could not find her. After some time, Gull-Man told him that Triton-Man (Wāmna'mtila'n) had carried his wife away. Eme'mqut went back to his father and told him of what had happened. Big-Raven replied, "Never mind! Don't follow her, you will be killed." But Eme'mqut said, "No, I must go. I do not care, even if I should suffer death."

Eme'mqut set out on his trip, and at nightfall arrived at the camp of

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Triton-Man, who was out with his herd. Eme'mqut went into the tent, took his wife, and started homeward.

In the mean time, Triton-Man, who was far away with his reindeer, suddenly jumped to his feet, and said, "How my heart flutters! I must go home. Surely something has happened there." He went home at once. When he entered his tent, he asked his mother, "Where is Grass-Woman? Where is my wife?" — "Eme'mqut was here and took her away," answered his mother. Then Triton-Man started in pursuit, overtook Eme'mqut and killed him; then he carried Grass-Woman back.

Big-Raven waited for his son a long time. Finally he said to his sons-in-law, "It is a rather long time since Eme'mqut left, and still he has not returned. Go out and look for your brother-in-law. You are married to his sisters, and you ought to try to find him." Gull-Man and Raven-Man started in search of him. Soon they found Eme'mqut, and brought his body home. Again Big-Raven spoke to his sons-in-law, saying, "You must do something to revive him." To this, Raven-Man replied, "I will try, but you must first kill a white reindeer." Big-Raven killed a white reindeer, which was brought into the house. Its meat was cut up. Raven-Man ordered the meat taken away, and had only the blood left on the reindeer-skin. Then Raven-Man took a drum, beat it several times, and poured some blood over Eme'mqut's head. Eme'mqut began to stir. Then Raven-Man thrust a piece of bone-marrow into Eme'mqut's mouth, and asked him, "Do you taste the sweet of the marrow?" — "No," answered Eme'mqut, "it is as tasteless as wood." Raven-Man again took up the drum, beat it several times, and poured some blood over Eme'mqut's head. Then he gave him some more marrow, and asked him if he tasted its sweetness. "Yes," answered Eme'mqut. "When I shot wild reindeer, and took marrow out of their bones, it tasted as sweet as what I taste now." — "You are now entirely revived," said Raven-Man, "and you may arise."

As soon as Eme'mqut rose to his feet, he said, "I shall set out once more to recover my wife." Big-Raven said to his son, "Don't go! Triton-Man will kill you." — "No, I won't stay. I do not care if he does kill me," said Eme'mqut. He came again to Triton-Man's camp in the evening, when Triton-Man was out with his reindeer, and called out, "Come out, Grass-Woman! let us go." She came out, and Eme'mqut and his wife started home. In the mean while Triton-Man became alarmed again, and said, "Why is it that I feel so much disturbed? I must go home to see if anything has happened. Eme'mqut must have come again to carry off his wife."

He ran home, and asked his mother if his wife was at home. "No," said his mother. "Eme'mqut took her away." Triton-Man started in pursuit, overtook Eme'mqut, and, after killing him, cut him up into small pieces. "Now," said he, "you will not revive." He took Grass-Woman back with him.

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Big-Raven waited in vain for Eme'mqut, and finally said to his sons-in-law, "Go and look for your brother-in-law." They went in search of him, and soon found his body, which had been cut to pieces. They gathered up the pieces and took them home. When they brought Eme'mqut home, Big-Raven said, "Well, Raven-Man, revive him again." Raven-Man replied, "I will try, but I do not know whether I can revive him or not. Kill two white reindeer." Big-Raven killed two white reindeer and brought them into the house. Raven-Man began to beat the drum. After he had beaten it for a long time, the pieces re-united. Raven-Man again beat the drum. After a while he stopped, poured some blood over Eme'mqut's head, and gave him some marrow taken from a reindeer-leg. Then he asked, "Do you taste the sweetness of the marrow?" — "No," said Eme'mqut, "it is as tasteless as wood." Raven-Man again beat the drum, and poured some more blood on Eme'mqut's head. Then he put more marrow into his mouth. "Do you taste the sweetness now?" he asked Eme'mqut. "Yes," replied Eme'mqut. "It is as delicious as the marrow which I used to take from leg-bones of the wild reindeer that I killed." — "Then you may arise," said Raven-Man. "You are entirely revived."

Before he had time to rise to his feet, Eme'mqut said again, "I shall set out again to recover my wife." Big-Raven said, "Don't go! Triton-Man will kill you." — "No, I won't stay," said Eme'mqut. "I do not care if he does kill me." Again he reached the camp of Triton-Man at night-time, while Triton-Man was herding the reindeer. He said, "Grass-Woman, come out! I will take you away!" She came out, and they went away. Triton-Man, although far away, noticed that something was happening, and said to himself, "I must hasten home. Eme'mqut must have carried his wife away again." He reached home, and asked his mother, "Is Grass-Woman at home?" — "No," answered his mother, "Eme'mqut has carried her away." Triton-Man started in pursuit. He overtook Eme'mqut, killed him, burned his body, and threw the bones into different lakes. "Now," said Triton-Man, "you will not revive." Then he took Grass-Woman back home.

Big-Raven, after waiting for his son a long time, again said to his sons-in-law, "Go and look for your brother-in-law." They went to look for him, and found his ashes, but could not find his bones. Then Gull-Man flew about over the lakes, dived into the water, and pulled up from the bottom one bone at a time, until he had gathered them all up. After that, Raven-Man and Gull-Man took them home. Big-Raven again told Raven-Man to revive Eme'mqut. "This time I cannot revive him," said Raven-Man. "Oh, try!" said Big-Raven. "I do not know whether I can revive him. Let four reindeer be killed," said Raven-Man. They were killed and brought into the house. Raven-Man beat the drum all day and all night. Then the bones re-united, and covered themselves with flesh. Raven-Man poured reindeer-blood over Eme'mqut's head, and put marrow into his mouth. "Is the marrow sweet?"

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asked Raven-Man. "No," replied Eme'mqut. Raven-Man again beat the drum, poured more blood over Eme'mqut's head, and put more marrow into his mouth. "Well," asked Raven-Man, "do you taste the sweetness of the marrow now?" — "Yes, this marrow is just as sweet as the marrow of the wild reindeer which I used to kill," answered Eme'mqut.

Then Eme'mqut arose hale and well. One whole day he did not mention his wife; but when evening came, he asked his father, "Shall I not go and recover my wife?" But Big-Raven said to him, "No, do not go again; better go hunting."

Next day Eme'mqut started out on a hunting-trip. Soon he killed a wild reindeer, and lay down under a stone-pine-bush to rest. All of a sudden he heard a voice from under the ground. "Grandma," a child's voice was saying, "tell me a story!" — "What shall I tell you?" answered an old woman's voice. "I do not know how to tell stories, unless I tell you the story of Eme'mqut." — "Well, well! tell me that story," said the child. "Triton-Man," began the old woman, "carried Eme'mqut's wife away. Eme'mqut took his wife back three times; but Triton-Man overtook him every time, and killed him." — "And how is Eme'mqut going to get his wife back?" asked the child. "If I were to tell Eme'mqut how to get her, he would be able to take her back," answered the old woman.

Eme'mqut looked under the stone-pine-bush and saw a hole leading into an underground house. He descended, and found old Spider-Woman and her grand-daughter, who lived there.

The old woman served Eme'mqut with food, but Eme'mqut did not touch it. He only said to her, "You just told your grand-daughter that you could tell Eme'mqut how to get his wife back from Triton-Man. I am Eme'mqut, will you tell me?" Spider-Woman replied, "Go to Triton-Man, but do not take your wife. First you must take the box which stands in a corner of the tent. In this box lies the heart of Triton-Man. Take this out of the box and carry it away."

Eme'mqut left with the old woman the reindeer that he had killed, and ran home. Big-Raven was lying there; but, on seeing Eme'mqut, he sat up, and asked him, "Why are you so cheerful? You must have some good news." Eme'mqut replied, "Spider-Woman has told me how to kill Triton-Man, and how to get my wife back." — "Then try once more," said Big-Raven. Eme'mqut arrived at Triton-Man's camp, entered the tent, took the box that was in the corner, took Triton-Man's heart out of it, and carried it home. When he reached home, he started a great fire, and threw the heart into it. When it began to burn, Triton-Man, who at the time was out with his herd, felt very sick; and when the heart was burnt up, he died.

Then Eme'mqut went to take his wife back home. After that, they lived quietly with Big-Raven.

Told by Ka'mak, a Maritime Koryak man, in the village of Mikino, Jan. 20, 1901.

X. — MYTHS OF THE CAMPS ON THE PALPAL MOUNTAIN-RIDGE.

68. Big-Raven and Dog-Man.

Dog-Man (A'ta'nvala'n, said, "I am going to Big-Raven (Quikinn'a'qu) to serve for his daughter." He went and served for her. The people fed him. Once a bone was thrown to Dog-Man. He lay down, and sang, "The girl that is hidden in Miti's head wishes to have me."

Once Big-Raven said, "Miti, give me my strap." She gave him the strap. He went for wood. He gathered the wood, tied it in a bundle, and put it on his back and carried it home. When he came home, he turned around, and noticed that what he had carried was dried fish instead of wood.

Then he went to fetch ice. He came to the river, put some ice into his bag, and went home. When he had brought the bag home, he looked inside, and found out that the ice had turned into seal-blubber.

Then Big-Raven said to his daughters, "Go and gather some berries. There are plenty of them in the field. The geese may eat them if you do not go now." They went for berries, but did not find any. They returned home, and said, "There are none: the geese have eaten them all up." Then their father said to them, "Go and gather stone-pine-cones. There are plenty of nuts in them." They went to the stone-pine, but found nothing. The nut-crackers¹ had eaten all. They came home, and said, "There are none." Then Big-Raven said to his daughters, "There are many haddock² in the river. Go and catch them with the hook." They went fishing. They angled and angled, but caught only one haddock. Raven came flying along and took even that fish away from them. They came home, and said that they had not caught anything.

Thereupon Big-Raven said to Dog-Man, "Bring some water." He replied, "It will hurt my hands." — "Why do you not put on your mittens?" asked Big-Raven. Dog-Man answered, "My mittens will get torn." Big-Raven said, "Then sew them up with a needle." Dog-Man rejoined, "The needle will break." — "Then sharpen it," said Big-Raven. He continued, "Well, go to your camp and fetch some meat." Dog-Man went. Soon he returned, and said to Big-Raven, "I brought a reindeer flank and brisket." — "Where are they?" asked Big-Raven. "The fire has burned them," answered Dog-Man.

¹ *Nucifraga caryocatactes* L.

² *Stenogadus polaris*.

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"And where is the fire?" asked Big-Raven. "The rain has put it out." —
 "And where is the rain?" asked Big-Raven. "The rain went up to the sky,"
 answered Dog-Man.

Told by Naya'va, a Reindeer Koryak woman, in a camp
 on the Palpal Mountain-Ridge, March, 1901.

69. Big-Raven's Daughters and the Wooden Whale.

Once Big-Raven (Quikinn'a'qu) said to his wife, "Let us take our daughters to the wilderness; let them live there." Then they took their daughters, Yiñe'a-ñe'ut and Čana'i-ña'ut, into the wilderness. They settled down by themselves in an underground house. Their father and mother would eat fat reindeer-meat, but to their daughters they would send the lean pieces.

Yiñe'a-ñe'ut and Čana'i-ña'ut became angry with their parents. They fetched a large log, made a whale out of it, and put it into a pail of water. On the following morning they looked into the pail, and saw that the whale had grown so large that there was no room for it inside. They carried it to a small lake. On the following morning they saw that there was no room for it in the lake. They transferred it to a larger lake; but on the next day the whale had grown so large that there was not room enough for it in the large lake. They put it into the river, entered it, and said, "Spotted-Whale, take us over where there is a settlement." Thus they were carried to sea. That's all.

Told by Naya'va, a Reindeer Koryak woman, in a camp
 on the Palpal Mountain-Ridge, March, 1901.

70. Big-Raven and Young-Kala.

Big-Raven (Quikinn'a'qu) said to his wife, "I am going to take a swing on the strap." He took his strap, went to the woods, attached it to a tree, and began to swing. "I wish some one would swing me!" he said. Young-Kala (Qai-ka'la) came and said, "I will swing you." He began to swing him. Big-Raven asked, "Who is swinging me? is it a man, or somebody else?" Young-Kala replied, "It is a man who is swinging you. You and I have the same reindeer, with the same antlers on their heads." That's all.

Told by Naya'va a Reindeer Koryak woman, in a camp
 on the Palpal Mountain-Ridge, March, 1901.

71. Eme'mqut and Little-Charm-Man.

Little-Charm-Man (Ikle'mtla'n) said to Eme'mqut, "Let us go and eat king-salmon's¹ heads." They went; but Eme'mqut took out Little-Charm-Man's

¹ *Salmo chowicha*.

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stomach, and put in a mouse-stomach instead. They arrived at the river and began to eat. Little-Char-m-Man ate just one small piece, and felt that he had enough. Then Eme'mqut cut some king-salmon's heads for him, and said, "Take them home." Little-Char-m-Man carried them home. Suddenly he noticed his stomach hanging in his underground house. He asked, "Who hung the seal-stomach up here?" Eme'mqut then said, "That is your stomach. Put it back, and eat the salmon's heads." Little-Char-m-Man put his stomach back, began to eat, and ate all there was, and felt that there was not enough for him. That's all.

Told by Naya'va, a Reindeer Koryak woman, in a camp of the Palpal Mountain-Ridge, March, 1901.

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XI. — TALES OF THE MARITIME KORYAK OF THE COAST OF UPPER PENSHINA BAY.

Villages Kamenskoye (Va'iknan) and Talovka.

72. Big-Raven and Hare.

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There was Big-Raven (Quikinn'a'qu). Once he said, "I want to go and search for some kind of food." He went into the woods and cut down willows. One of the willows he did not take along, saying, "I shall leave this one for to-morrow. I shall fetch it to-morrow." During his absence, Hare (Mi'lut) came and carried off the willow. Big-Raven came on the following morning, and did not find his willow. "Hare has stolen it," said he. He went to look for Hare's house. He found the house late at night, went in, took the youngest Hare, flayed it, and left it there.

The cries of the little one awakened its mother. She said to her husband, "Something has happened to our son. Arise and call a shaman." He went, but was unable to find one. His wife said to him, "Go to Big-Raven's: he will, no doubt, restore our son to health." He went to Big-Raven's and said, "Our son is ill, come and cure him." Big-Raven consented. He put the skin of the little Hare in his bosom. When they came into the underground house of Hare, Big-Raven said, "Put out the light. I will commence my work." They put out the light, and he began to beat the drum. Then he drew the little skin out of his bosom and put it on the young Hare, like a little shirt; but he put it on so that the mouth appeared at the back of the neck. "Light the lamp," he said. When he discovered, however, that he had made a mistake, he cried, "Oko-ko-ko-ko! quick, put the light out again!" When it was dark again, Big-Raven continued his incantations. He pulled off the skin, put it on again, and asked the people to relight the lamp. But once more he shouted, "Oko-ko-ko-ko! put out the light quick!" He had made a mistake the second time: the under lip had been put in the place of the upper lip. The people put out the light, and this time Big-Raven put on the skin in the right way. "Light the lamp," said Big-Raven, "I have now restored your son's health."

They lighted the lamp, and the little Hare ran about in the house. The Hares said to Big-Raven, "What shall we give you for your skill? We wish to make you a present of a herd of reindeer." — "No," said Big-Raven, "I do not need them: return the willow that you stole from me in the woods." — "Here, take it! You may also take along our son for some time, you may

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use him for erranda. He will carry out all your orders." However, he did not take the boy, but only the willow.

When he came home, his wife asked him, "Where have you been?" — "Well, I have been in the woods and cut down a willow, but it was stolen from me. I have recovered it from the Hares. First I pulled off the little one's skin, and then I restored it to him. In payment, the Hares offered me a herd of reindeer, but I did not take them. I asked only for the willow. They gave it to me, and I have brought it home." That's all.

Told by Anne Qaci'k'ut (Strongly-arisen), a Koryak woman,
in the village of Kamenskoye, November, 1900.

73. How Big-Raven burnt up the Kamaks.

Big-Raven (Quikinn'a'qu) said, "The kamaks want to devour all our children. Heat plenty of stones, we shall kill all the kamaks with them." Big-Raven took some sedge-grass (*Carex*), twisted it together with hare's hair, and began to swing it. The kamaks came, descended the back of the ladder, and screamed, "Če-re-re-re! what is the old man calling us for?" Big-Raven put red-hot stones on the front side of the house, which is assigned to guests, and said to the kamaks, "Come on! the place is ready for you." They came, sat down on the place assigned to guests, and cried out, "Če-re-re-re!" They were roasted. The kamaks who came later also sat down on the stones, were burnt, and screamed, "Če-re-re-re!" But Big-Raven kept on swinging his wand of sedge and hare's hair, and struck them with it. Finally the great old kamak came and said, "Če-re-re-re! why does the old man call me?" Big-Raven answered, "We shall enjoy very much spending a night together. All your friends are already asleep here: I have prepared a soft bed for them." The great kamak also sat down on the glowing stones, and cried out, "Če-re-re-re! the bottom of my trousers (qu'yim) is burning!" All the kamaks were burnt. Only ashes were left of them. Big-Raven covered the ashes with sedge and hare's hair, pressed them with stones, and said, "I have killed all the kamaks: now the children will always be well, and will never be sick again."

Miti', Big-Raven's wife, said to the children, "Now you may run about freely — doors, father has killed all the kamaks." But there remained one old woman, the old kamak's wife. She said at home, "Why do the old man and the children stay away so long? I am going to look for them." She started, and finally reached Big-Raven's house. Big-Raven had just gone to bed, when he heard a noise. The old kamak-woman (kama'keña) cried, "Če-re-re-re!" Big-Raven said to Miti', "A short time ago you said that the old kamak had no wife, and there she is coming now!" But to the kamak-

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 ● 599 woman he shouted, "Come, come! I have killed all your folks." Then he said to Miti', "You are both of you women: you shall fight with her. Here is father's wooden knife. Stab her with it." The kamak-woman came down. Miti' was frightened, and, horror-struck, she shouted to her husband, "Khot, khot! where shall I stab her? Khot, khot! where shall I stab her?" Then she threw herself upon the old woman, but she could not master her. Out of sheer terror, she could not hit her. Then the old man himself jumped up. He said to Miti', "You are so ready to get angry with me, and now you have not courage enough to kill her." He took the wooden knife, and killed the kamak-woman. Then he said to his sons, "Now you can go about everywhere unhindered, I have killed all the kamaks."

Told by Anne Qat'iqt, a Koryak woman, in the village of Kamenskoye, November 1900.

74. How Eme'mqut killed the Kamaks.

It was in the time when Big-Raven (Quikmn'a'qu) lived. He became ill. His son Eme'mqut was returning from his hunt; and when he was near their house, he heard his father's loud groans. He spent some time at home, and then went again into the open. On his way he came to an underground dwelling. It was a house without a ti'wotil.¹ He approached cautiously. He looked in and saw a kamak-woman (kama'keña) with her child sitting in the house. The kamak was absent. Presently Eme'mqut heard the kamak-woman say, "He goes out hunting, and cannot bring any food home. It is a long time since he first attacked him, but he cannot conquer him, and our son is starving." Suddenly Eme'mqut saw the kamak step out from the hearth-fire. The kamak-woman shouted to him, "Again empty-handed! You go there every day, and I instruct you, 'Stab him in his ear and he will die,' and still you cannot kill him!" The kamak replied, "It is not easy to kill him: both he and his wife are shamans. They see me from whatever side I try to approach them." The kamak-woman said, "Get up early to-morrow morning and go to them. Attack him before sunrise. Again and again you come home empty-handed, and your son is starving. He may die of starvation." Eme'mqut heard it all, and said, "It seems that my father will die to-morrow morning."

He left the house of the kamaks, and, deeply absorbed in thought about the impending death of his father, he went into the wilderness. Suddenly he saw an old woman sitting at the foot of a steep hill. When she noticed him, she said, "Why are you sad, good fellow?" — "I am sad," he answered, "because my father is going to be killed and devoured to-morrow. I heard the kamaks

¹ A funnel-shaped structure — a sort of storm-roof — built above the entrance-opening in the underground house of the Maritime Koryak.

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say so." — "Well," asked the old woman, "what ails your father?" — "He has pain all over his body. He has grown quite thin, only his bones are left." — "Your father and mother are both shamans, and they cannot master the kamaks!" said the old woman. She then drew out a hare's head and gave it to Eme'mqut. "Take it over to the kamaks' house and throw it in there. If nothing happens, come back to me." Eme'mqut took the hare's head, went to the kamaks, and looked into the house. They were still sitting by the hearth, and talking. The kamak-woman was saying, "You must kill him to-morrow, by all means." After she had said this, Eme'mqut threw the hare's head into the house. The kamak and his wife seized their little son, and disappeared in the fire. Eme'mqut let himself down into the house, took the hare's head, put it on the hearth, and got away.

"My father will die, nevertheless," he thought on the way. Far from the house he could hear his father groaning; but when he came nearer to the house, the groans had ceased. "Now my father is dead," he said. He reached the roof of the house, looked into the entrance-opening, and saw his father sitting by the fire, and heard him say to his mother, "I am completely recovered." But Miti' replied, "This is only the temporary relief from the disease which takes place before death occurs." As soon as Eme'mqut heard the cheerful words of his father, instead of descending the ladder, he jumped into the house. He said to his father, "I have killed all the kamaks, now you will be well." — "If you have really killed all the kamaks, my son, then you are right, I shall not be ill any more." Big-Raven recovered completely and lived as before.

Told by Anne Qaci'qut, a Koryak woman, in the village of Kamenskoye, November, 1900.

75. Big-Light and the Kamaks.

It was in the time when Eme'mqut lived, and his father Big-Raven (Qui-kinn'a'qu) lived with him. Eme'mqut married Grass-Woman (Ve'ai), the daughter of Root-Man (Tatqa'hiččin), from up the river. Eme'mqut had a little brother by the name of Big-Light (Qeskin'a'qu). Soon Grass-Woman gave birth to a son, whom they called Born-again (To'novet). Both boys grew up together. When they were grown up, they went hunting and killed a reindeer. Soon after that, Born-again killed another fat reindeer. Grass-Woman pulled off the skin, and cut up the reindeer. Then she said, "If my fathers, [i. e., parents] could taste this! I never saw such fat meat in my life!"

Big-Raven heard this, and said to Big-Light, "Go with your nephew to Root-Man, and take him some of the reindeer-meat. Go up the river, but on your way back avoid the river." Big-Light and Born-again prepared for

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the journey, loaded two sledges, and drove off. When they approached Root-Man's house, so that they could be seen, the sisters of Grass-Woman came to meet them. They knew Big-Light, but this was the first time they had seen Born-again, and they asked, "Who is this?" — "This is your nephew," replied Big-Light. They embraced him, unloaded the sledges, and carried the meat into the house. They entertained both youths, treating them to berries. The sisters of Grass-Woman asked, "What do your folks want us to send them?" The young men said, "They wish for berries of whatever kind you have: even cloud-berries will do." The girls invited them to stay over night, but the young men declined. They said, Big-Raven has ordered us to return this very day." — "You will lose your way and get to the kamaks," said the girls. But the boys insisted, and drove back.

On the way, Born-again said, "Grandfather told us not to drive along the river on our way back." But Big-Light replied, "Never mind, let us go along the river." They went down the river, and soon lost their way. They reached a forest, where they found two underground dwellings. One was poorly built, the other one was much better. The former was without the usual storm-roof: the latter had a platform over the entrance, on which clothing was hanging.

The youths looked into the shabby house, and saw an old woman and two boys. One of these had a child's combination-suit on, the other one was dressed like grown people. The woman, their grandmother, was a kamak-woman. The boys lived in the second house. Their parents did not eat human flesh. The kamak-woman said to her grandchildren, "Go home." They went. Then the old woman took the boiling kettle off the fire, and pulled a child's hand and a human head out of it. She said, "We have only one true son who eats human flesh like us: the others occupy another dwelling and are no cannibals, as if they were not our children." Then the youths heard a noise from way up the middle of the house, and suddenly they saw the kamak's son step out of the hearth-fire, dragging behind him a sledge full of human flesh. Born-again said, "Let us go back." But his uncle said, "First let us look into the other dwelling: probably human beings live there." They went to the other dwelling, looked into the opening, and saw on the sleeping-platform two men, one woman, one girl, and the children that they had seen before. Big-Light said, "If the girl would only come out!" At once the old woman ordered the girl to go out on the roof of the porch and close up the vent-hole.¹ The girl put on her jacket. Big-Light said, "If she would only untie the bands of her coat!" The girl immediately untied the bands of her coat. Then Big-Light shot an arrow from his bow, and it hit the girl's chest. She fell down dead. Big-Light and his nephew fled. They did not drive home, however, but went to the reindeer-herd.

¹ See p. 14, Footnote 4.

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The people in the dead girl's house sent a man to see who had killed her. His name was Distant-One (Ra'vač). He went, and found the tracks of the sledges, which led him late at night to Big-Raven's house. Eme'mqut asked him, "What has brought you to us so late?" — "An unknown man killed my sister, and the tracks lead from our house to yours." — "They cannot be ours. Our youths left yesterday, and have not come back yet." — "Yes, yes, they have done it! Not far from your house the tracks turn toward your herd." Eme'mqut sent out one of his men, who found the youths sleeping right in the middle of the pasture-ground. The messenger aroused them and said, "Arise and come on! You are summoned. A man accuses you of having killed his sister." Born-again said, "I do not want to go, I will rather run away." But Big-Light said, "Don't be afraid! Let us go!" When they got home, Eme'mqut said to them, "Why did you kill a stranger's sister? Now, go and revive her. We ought not to live in discord with the people." Big-Light was a shaman. He drove off with Distant-One.

When they arrived, the older brother of Distant-One asked, "Did you kill my sister?" — "Yes," answered Big-Light; "I did; but I shall also revive her. Give me a drum, and spread a white reindeer-skin for me." He covered himself with the skin, and beat the drum. He turned to the ground, crying, "Ba, ba, ba, ba, ba!" The earth became quite loose. Then he lifted his eyes to the sky, crying, "Ba, ba, ba, ba, ba!" And the clouds disappeared and the sky became clear. Then he put his hand to his mouth, uttered some magic words, and then touched the girl's wound with it. The wound disappeared at once, and the girl arose hale and hearty.

Big-Light wooed the girl, and she gave her consent to his suit. He married her. The bride's elder brother said, "Return to your fathers,¹ that you may not be devoured by my fathers." They drove back to Eme'mqut's house. Distant-One went with them. When they arrived, Eme'mqut said, "Why did you not stay at your own house?" And Big-Raven added, "Go back and live there." They replied, "The kamaks will devour us if we stay there." Then Big-Raven swung the flaps of his coat toward the sea, and all the large sea-animals — whales, white whales, walruses, sea-lions, and seals — came to him. The whales were the last to arrive. Big-Raven hitched them to the sledges, like so many reindeer, and, after he had given his daughter in marriage to Distant-One, he had a couple of sledges loaded with blubber and meat, and ordered Big-Light to depart. When they arrived at the house, Eme'mqut's sister went up to the dwelling of the kamaks, and shouted to them, "Come out to meet us!" The kamaks came out, and the kamak-woman said, "Now, I will eat my daughter-in-law and my son-in-law." Her daughter-in-law replied, "Well, open your mouth." The kamaks opened their mouths, and all the sea-animals and the loaded sledges rushed in. The whales tore

¹ In Koryak the dual of "father" (*šing*, *xupit*; dual, *xupit'ikhet*; *šlu*, *xupit'š*) signifies "father and mother."

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up their intestines, so that the bellies of the kamaks burst. Their bodies were thrown into the river and were washed ashore on the banks of the upper course of the river. Then all the people who had been devoured by the kamaks before came back to life.

Big-Raven's daughter walked up the river to see her father-in-law and mother-in-law, whom she had killed. She cut their bodies open, took out their entrails, and put in mice-entrails instead. "Now, you will not be able to eat human flesh any more," said she. She breathed a new breath into them, and the kamaks returned to life. All the newly revived people returned into their dwellings. The kamaks, also, went back into their dwelling. They ceased to kill men, and henceforth were unable to consume human flesh. Their village became desolated, and the other inhabitants removed to Big-Raven's. Finally the kamaks also came to Big-Raven's. "I thought," said the latter, "that you were dead. Now remain here." They lived together ever after. That's all.

Told by Anne Qat'iqut, a Maritime Koryak woman, in the village of Kamenskoye, Nov. 2, 1900.

76. Big-Raven and his Son Bear's-Ear.

It was at the time when Big-Raven (Quikinn'a'qu) and his wife Miti' lived. They had two sons, Emé'mqut and Big-Light (Qeskinn'a'qu), and a daughter, Yine'a-ne'ut. Miti' ceased bearing children. Once Big-Raven said to his wife, "You do not wish to have any more sons, give birth to a little bear for me. Time hangs so heavy on me, it would amuse me to see the little bear play with the boys, and tear their clothing." Miti' replied, "Do not talk nonsense! It is a sin to bring forth a bear." Big-Raven went out hunting, killed a reindeer and brought it home. He called his wife to come out and receive the reindeer. She replied, "I cannot. You told me to give birth to a bear, and I did so." Big-Raven laughed for joy, and shouted into the opening, "Now we shall have a jolly time here!" The little bear grew very fast. He played with the boys, and tore their clothes. Whenever Big-Raven saw the little bear tear his playmates' clothing, he would break out into loud laughter. "Kha, kha, kha!" he would say, "see what a lively son was born to me!"

One day Big-Raven's neighbor came to complain about the little bear, which had torn the entire backs from the fur coats of his children. Then Big-Raven grew angry, and hit the bear, saying, "You are a wild fellow. Go into the wilderness." Bear's-Ear (Ka'ññ-vi'lu) — this was the bear's name — left his father's house, went into the wilderness, and built himself a den. He went hunting.

Once he met a man who carried an entire forest on the palm of his hand. Bear's-Ear asked him, "What are you doing?" — "I am carrying forests hither

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and thither. I heard that a son was born to Big-Raven that possesses extraordinary power. His name is Bear's-Ear. Now, I will develop still greater power through these exercises, so that I may get the better of him when I meet him." — "Who are you?" asked Bear's-Ear. "I am One-who-carries-Forests-Hither-and-Thither [Ø'mkina'lqatat]," answered the man. But Bear's-Ear said, "You will never see Bear's-Ear. He is far away from here." One-who-carries-Forests-Hither-and-Thither asked, "And you, who are you?" Bear's-Ear answered, "I do not know: I have no name yet. Come into my house," he added. They entered Bear's-Ear's house. The latter soon left his guest and went out again. He reached a chain of mountains, and found a man who carried a mountain on the palm of his hand. "What are you doing?" Bear's-Ear asked the stranger. "I am carrying mountains hither and thither," answered the man. I was told that a son, a bear, was born to Big-Raven, and that he has extraordinary powers. I wish to develop in me still greater power by exercising, so that I may be able to conquer him when I meet him." — "Who are you?" asked Bear's-Ear. "My name is One-who-carries-Mountains-Hither-and-Thither [Tino'pina'lqatat]," said the man. Bear's-Ear said, "You will never see Big-Raven's son. He is far away from here. Come to my house. I have one friend in my house already. We will live together, all three of us." One-who-carries-Mountains-Hither-and-Thither consented. On the following morning, after having spent the night together, the three men went out hunting. They hit upon a herd of mountain-sheep that belonged to a kamak. Bear's-Ear said to his companions, "Let us kill one." They replied, "It is not well to kill somebody else's animals: something wrong might happen to us on account of it." Bear's-Ear retorted, "You are strong men, who carry mountains and forests hither and thither, and you are afraid of the kamak! You ought to be ashamed of yourselves! Let us kill one buck!" They killed one buck and carried it home.

On the following morning Bear's-Ear left One-who-carries-Forests-Hither-and-Thither at home to cook the mountain-sheep meat, and he went hunting with One-who-carries-Mountains-Hither-and-Thither. When One-who-carries-Forests-Hither-and-Thither had hung the pot full of meat over the fire, he heard a terrible voice, saying, "Um-m-m! why did you kill one of my reindeer?" and he beheld a kamak entering the house. One-who-carries-Forests-Hither-and-Thither was so terrified that his entire body trembled. The kamak pressed him to the ground, and, sitting astride him, pulled the cooked meat out of the pot, ate it quietly, and kept on pressing One-who-carries-Forests-Hither-and-Thither until his ribs were broken. When he had eaten enough, the kamak took the remaining meat with him, and withdrew.

Soon Bear's-Ear and One-who-carries-Mountains-Hither-and-Thither, who had killed another mountain-buck, entered. One-who-carries-Forests-Hither-and-Thither groaned. Bear's-Ear asked, "What ails you?" He answered, "The

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● 539 kamak came here during your absence, ate up the cooked meat, and broke my ribs." Bear's-Ear said, "You shall go with me to-morrow."

On the following morning the two went hunting, and One-who-carries-Mountains-Hither-and-Thither remained at home to cook the meat. Hardly had he hung the pot over the fire, when the kamak appeared, and shouted, "Um-m-m! again one of my reindeer is killed." He seized One-who-carries-Mountains-Hither-and-Thither, pressed him to the ground, and, sitting astride him, ate most of the meat, and finally withdrew, taking the rest of the meat and the remaining bones along. But he was unable to crush the ribs of One-who-carries-Mountains-Hither-and-Thither, since the latter was stronger than One-who-carries-Forests-Hither-and-Thither. Bear's-Ear and One-who-carries-Forests-Hither-and-Thither returned from their hunt with a mountain-buck, and asked One-who-carries-Mountains-Hither-and-Thither, "Well, what has happened?" — "Yes, he was here again, and took the meat; but he could not break my ribs," said One-who-carries-Mountains-Hither-and-Thither. "I shall stay at home to-morrow to cook the meat, and you two go out hunting," said Bear's-Ear.

On the next morning One-who-carries-Forests-Hither-and-Thither and One-who-carries-Mountains-Hither-and-Thither went hunting. Bear's-Ear staid at home. Soon he heard a thundering voice, saying, "Um-um-um! again one of my reindeer has been stolen." The kamak entered and threw himself upon Bear's-Ear; but the latter overwhelmed him, threw him down to the ground, sat astride him, and, while eating the meat, crushed the kamak's ribs. Then he let him go free. When One-who-carries-Forests-Hither-and-Thither and One-who-carries-Mountains-Hither-and-Thither were going home, they saw the kamak, who moved along slowly, groaning all the time. One-who-carries-Mountains-Hither-and-Thither said to his companion, "It seems that our friend has been killed by the kamak." When they approached their house, Bear's-Ear came out towards them; and One-who-carries-Forests-Hither-and-Thither said, "Let us flee! there is a kamak outside." But One-who-carries-Mountains-Hither-and-Thither set him at ease, saying, "It is our friend, to be sure!"

Bear's-Ear heard their conversation, and said to them, "Come, come, do not be afraid! I am alive." When they were inside, he told them how he had received the kamak, and continued, "You wished to know who I am. Well, I am Bear's-Ear. Now you may eat the meat that I have cooked, and go to bed." When they got up on the following morning, Bear's-Ear said to One-who-carries-Forests-Hither-and-Thither, "Go and open the door." He went, but could not open it. Then Bear's-Ear sent One-who-carries-Mountains-Hither-and-Thither, but he also was unable to open it. He just pushed it forward a little. Then Bear's-Ear jumped up, went to the door, gave it one push with his hand, and it opened. The kamak had shut it up with a mountain. Bear's-Ear said, "Let us go now and bar his door with a still larger mountain." They went, and blocked the kamak's house forever, so that he could not get

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out any more. The three friends took possession of the kamak's herd, divided it into three parts, and went off in three different directions.

Bear's-Ear went with his herd near Big-Raven's dwelling. Big-Raven said to his folks, "Who is it that has moved into this vicinity? Go and find out about it." One of Big-Raven's men went and asked the stranger, "Who are you?" — "I am Bear's-Ear, Big-Raven's son. I am coming with a herd, but I have neither house nor tent." The messenger came back to Big-Raven, and said to him, "It is your son, whom you drove into the wilderness, that is roaming in this neighborhood." — "I am going myself to invite him over here," said Big-Raven. When he approached his son, the latter did not go to meet him. Big-Raven addressed him, but Bear's-Ear did not reply. Big-Raven returned home, and said to his wife Miti', "My son is angry with me: you go to him." She went then. As soon as Bear's-Ear saw his mother, he ran to meet her, and shouted with joy, "Mother is coming, mother is coming!" When she came near him, he asked, "What do you want of me?" — "I want you to come to our house." — "If you had not come, I should not go: I do not mind brother or father." Then he moved over there with his herd, but he did not go into Big-Raven's house. He put up a separate tent, and lived alone. He would speak to his mother, but he never spoke to his father.

Told by Anne Qač'iqut, a Marifine Koryak woman, in the village of Kamenskoye, March, 1900.

77. How Self-created kills his Father.

To'nel came to Eme'mqut to serve for his sister Yiñe'a-ñe'ut, and married her. To'nel went with his wife to hunt wild reindeer. They put up a tent. Yiñe'a-ñe'ut gave birth to a son, whom she called Self-created (Tomwo'get). One day To'nel went out of the tent to hunt reindeer. Soon after Yiñe'a-ñe'ut also went out to pick berries. She gathered berries, and found fly-agaric too. She brought them home, ground them together with cloud-berries, and, when her husband came back from hunting, she gave the mixture to him to eat. She said, "Eat some berries;" but she said nothing about the fly-agaric. Her husband ate, and became quite intoxicated. She put him into a seal-skin bag, together with whaling and sealing harpoons, and threw the bag into the river. It floated down into the sea, and was carried to and fro by the waves. When To'nel came to, he felt hungry. Then he took a harpoon-point used for catching seals, and cast it into the sea. The harpoon hit a seal, which To'nel drew to himself. The Seal asked him, "Where do you come from?" To'nel replied, "My wife gave me fly-agaric to eat, put me into a bag, and threw me into the river, which brought me over here, and now I am hungry." — "I will give you something to eat, only let me go free." He pulled out the

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harpoon from the seal, and the latter dived into the deep, and brought back some seal-meat. To'nel ate until he had enough. The waves carried him farther. He threw a whaling-harpoon into the sea, and it caught a whale. To'nel drew it to himself, and the Whale asked him, "Where do you come from?" He answered, "My wife gave me fly-agaric to eat, put me into this bag, and threw me into the river: now carry me to my parents." The Whale dived into the deep, emerged again after a while, and said, "Sit down on my back." He swam off, and brought him to the shore, near the place where his parents lived.

Yiñe'a-ñe'ut, after having rid herself of her husband, went back to her parents. To'nel did not stay long at home, but took a spear and went to Big-Raven's (Quikinn'a'qu) house with the intention of killing his wife. As soon as he arrived, he descended into the dwelling, and beheld his wife sitting on the floor and nursing her boy. He killed her by stabbing her in the heart with his spear. Then he went out again and returned to his parents. Miti' took charge of the boy, and Eme'mqut carried the body of his sister over to the place where they burned their dead. There she was burned.

Self-created grew up. He hunted wild reindeer. Once he came back from his hunt and brought a reindeer. Miti' saw him, and began to cry. "Mother," said Self-created, "why do you cry?" He believed Miti' to be his mother. "I am not your mother, I am your grandmother," answered Miti'. "Your father killed your mother." Then he became enraged, and said, "I am going to kill father." Eme'mqut wanted to keep him back, but Self-created would not listen to him. Then Eme'mqut said, "Let us go together." Self-created did not consent to this, either. "I am going alone," said he. He took his spear and went to his father's house. When he arrived, he shouted, "Come out!" As soon as To'nel appeared, Self-created buried his spear in his heart, and killed him; then he returned to Miti'. Soon To'nel's relatives came out of the house. They discovered his body, and conveyed it to the burning-place. After the corpse had been burned, both Yiñe'a-ñe'ut and To'nel arose from the ashes of the funeral-pile. They went to To'nel's father, and they lived together. To'nel's relatives said, "Live here, and do not go hunting any more, that nothing may happen to you again." Thus they lived and brought forth many children. That's all.

Told by A'yu-ñe'ut, a Maritime Koryak woman in the village of Kamenskoye, Nov. 5, 1900.

78. Big-Raven and the Kamaks.

Big-Raven (Quikinn'a'qu) went sliding down a slope. He slid down several times, until finally he landed on the roof of a kamak dwelling, and fell into

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the vent-hole of the porch. In the evening the kamak's wife said to her children, "Go up and open the ventilator in the roof of the porch, I want to make a fire." They obeyed, and tried to take out the plug from the opening; but Big-Raven held it tight. They descended into the dwelling, and said, "We cannot remove the plug from the vent-hole." The kamak's wife shouted to her elder son, "Able-to-do-Everything (Äpka'wka), go and take out the plug." Able-to-do-Everything went out and did as he was told. Then the kamak's wife said to her children, "Open the door into the porch;" but not one of them was able to open it. She shouted again, "Able-to-do-Everything, open the door!" Able-to-do-Everything went, opened the door, and saw Big-Raven sitting in the porch. "Ah!" he exclaimed, "our food has come to us." They took Big-Raven into the house, and said, "Now we shall eat you." Big-Raven replied, "Now, this is not right. When I catch a seal, I do not eat it on the same day; only the next morning do I eat of my game." The kamak's wife thought it well to leave him until the following morning. But then he said, "Do not eat me! I am old and lean. I have a young and fat son, Eme'mqut. I will send him to you if you will let me off." — "Go, then," said the kamaks, "and send your son to us." The kamak's wife led Big-Raven up the ladder, but it was so dark outside that he could not find his way. The kamak's wife then came up to a post supporting a small hut, in which her elder daughter was hidden, and said, "Stretch out your hand!" She stretched her hand out of the hut, and it became light because of the brilliant beauty of the kamak's daughter.

Big-Raven arrived at home, and said to his son, "Eme'mqut, I promised to send you to the kamaks, to be eaten up by them. Go over there. On your way call upon Big-River (Veyemn'a'qu) and Large-Bowlder (Vočëñi'n'aqu), and take them along. Take them to the kamak's house, and shout into the entrance-opening, 'Dance! Here I am. We also dance when we catch a whale.' Then they will begin the welcome dance. Next say to them, 'Open your mouths! I will throw my companions down to you first. You would not be satisfied with me alone.' They will open their mouths, and you must throw in your companions, Big-River and Large Bowlder."

Eme'mqut went off. On his way he took Big-River and Large-Bowlder along, and on his arrival called down into the house, "I came to be eaten up by you, dance now!" Then he said, "Open your mouths! You shall eat my companions first." Eme'mqut first let Large-Bowlder fall down, who turned into a huge rock, which crushed the kamaks. Then he let Big-River fall down, and he turned into a large stream, which carried off the crushed kamaks. Eme'mqut went to the post on which the kamak's daughter was, and wanted to take her down. But she said, "You have killed my fathers (parents), and now you want to take me for your wife. That must not be." He did not pay any heed to her words, but took her down. Big-River and Large-Bowlder

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resumed their human appearance, and the four went home. Eme'mqut gave his two sisters, Yiñe'a-ñe'ut and Can'a-ñe'ut, to Large-Boulder and Big-River. Eme'mqut married the kamak's daughter, whose name was Aten'a'ut. Thus they lived together.

Once Big-Raven said to his son, "Why do you not take your wife to visit her parents?" Eme'mqut asked his wife, "Shall I take you over to your parents?" But she replied, "You have killed my folks." He replied, "Let me go, all the same." They drove there, reached the dwelling of the kamaks, and found them all alive again. They had ceased, however, to eat human flesh. They staid there some time, and all came afterward to Big-Raven's house, and lived together from that time on. That's all.

Told by A'yu-ñe'ut, a Maritime Koryak woman, in the village of Kamenskoye, November, 1900.

79. Lo'čex the Cannibal.

Lo'čex came to Big-Raven's (Quikinn'a'qu) to serve for his daughter Yiñe'a-ñe'ut. He married her, and drove with his wife to his own house. Then Lo'čex himself kept house. He cooked, and fed his wife until she grew quite fat. He was a cannibal.

One day he was busy heating stones. At that time his cousin Abundant-in-Water (I'mlelm) visited him, and asked, "What are you heating stones for?" — "I want to steam wood for a bow." Abundant-in-Water went outdoors, where Yiñe'a-ñe'ut was, and seized her, saying, "Do not believe him. He wants to roast you. Come, I will carry you away." He took her into his house, and married her. When Lo'čex stepped out of the house to look for his wife and did not find her, he turned into seaweed.

Abundant-in-Water and Yiñe'a-ñe'ut lived together. She gave birth to a son, whom she named Self-created (Tomwo'get). Abundant-in-Water said, "I want to go with you to your parents." They started, and soon reached Big-Raven's dwelling, where they were met by the people. Miti' also came out to meet them, and said to Yiñe'a-ñe'ut, "How is it? One man took you, and now another one brings you back." She replied, "If it had not been for Abundant-in-Water, you would not have seen me again. Lo'čex wanted to eat me up." They staid some time with Big-Raven, and then returned home. Eme'mqut went with them, and married Abundant-in-Water's sister. That's all.

Told by A'yu-ñe'ut, a Maritime Koryak woman, in the village of Kamenskoye, November, 1900.

So. Grebe-Man.

It was in the time when Big-Raven (Quikmn'a'qu) lived. For a long time he could not go out in his boat. Whenever he went aboard his boat, and started to go out to sea, a violent storm would break out, and he would be compelled to turn back. This happened several times. Big-Raven was unable to overcome the sea. He said to his son, "Eme'mqut, we must get a shaman in order to find out why the sea rages whenever we get ready to go out. Go to Grebe-Man (Yo'vala'n) and bring him over here. He will surely be able to find out." Eme'mqut went, arrived at Grebe-Man's house, and said, "I come to ask you to call on us. As soon as we want to go to sea, it begins to blow. You will discover the cause of it." They went to Big-Raven's house. Grebe-Man was given a drum, and he began to exercise his magic powers. After some time he stopped beating the drum, and said, "Over in the middle of the sea there lives a woman that lets loose the stormy weather. If Eme'mqut will marry her, she will stop her practices."

On the following day they went out to the sea in search of the woman. They landed on an island, found a woman there, took her along, and Eme'mqut married her. Soon afterward they went out whale-hunting. The weather was fine, and they caught a whale. Eme'mqut's sister Can'a'i-ña'ut, and her cousin Kilu', went out to gather sedge-grass for the whale feast.¹ Kilu' said to her cousin, "Can you imitate Grebe-Man's shaman song?" Can'a'i-ña'ut answered, "The grebes are walking about here in the grass, and Grebe-Man may hear how he is being mocked." Kilu' took a stick, hit the grass, and cried, "Hat, hat, hat!" to drive off the grebes. Soon she stopped, because nothing stirred. She said to her cousin, "There is no one in the grass. Try his song." Can'a'i-ña'ut sang just as Grebe-Man had done. Suddenly, however, he himself appeared from the grass, and shouted, "Why do you make fun of my incantation?" Kilu' was frightened so badly that she cried, "The penis hangs, the vulva hangs" (Toñakan'a'pali, upakan'a'pali);² and both girls, seized with great fright, ran away with the grass they had gathered. They came home and made ready for the whale feast. Big-Raven said to Eme'mqut, "Go and invite Grebe-Man to the feast." When he reached Grebe-Man's house, he said, "I come to invite you. We are celebrating the equipping of the whale now." Grebe-Man replied, "I will not come." Eme'mqut returned home and reported Grebe-Man's answer. Big-Raven sent him a second time. He went to Grebe-Man, and said, "Father invites you to come." — "Well, I will go," said Grebe-Man. When the two arrived, the feast began, the whale was sent

¹ See p. 65.² Koryak women, when frightened, generally shout in this manner, and it must be considered as a symptom of hysteria.773^x
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 539 off, and they ate of the food that had been prepared. When the celebration was over, Grebe-Man withdrew, and in passing by he took Čan'a-i-ña'ut's heart away. After he had gone, Čan'a-i-ña'ut died.

Again they sent Eme'mqut to call him. He said, "Čan'a-i-ña'ut has died. Come and revive her." They went, and came to Big-Raven's house. Grebe-Man beat the drum, and sang his shaman's song. Then he put her heart in its former place, and Čan'a-i-ña'ut returned to life. He married her and took her to his house. At the same time Big-Raven gave his elder daughter, Yñe'a-ñe'ut, in marriage to Fog-Man (Yñā'agit). Finally all returned to Big-Raven's house, lived together, and hunted whales successfully. That's all.

Told by A'yu-ša'ut, a Maritime Koryak woman, in the village of Kamenakoye, November, 1900.

81. Cloud-Man's Marriage with Yñe'a-ñe'ut.

Fog-Man (Yñā'agit) came* to Big-Raven (Quikinn'a'qū) to serve for a bride. He married Yñe'a-ñe'ut. She gave birth to a daughter, whom she named Yellow-Woman (Če'ipi-ñe'ut). Fog-Man said, "Let us go to my mother." They drove off, and arrived at his mother's house. After they had lived there for some time, Fog-Man said to his wife and to his younger brother, "Let us go hunting." They left their village, went into the wilderness, and put up a tent. Whenever one of the brothers went out hunting, the other one would stay at home. They caught many reinde...

Once Fog-Man went out hunting, and the younger brother remained at home with his sister-in-law. Yñe'a-ñe'ut went outside with a reindeer-skin and a scraping-knife, and scraped the skin outside. Then her brother-in-law came to her and coveted her. She resented his overtures, and just lifted her scraping-knife to strike him, when her brother-in-law fell down dead. She was frightened, and said, "My husband will scold me for killing my brother-in-law." She took the corpse, carried it into the storehouse (on poles), wrapped it up in a dressed reindeer-skin, and put it into a seal-skin bag, which she tied up. Then she returned into the dwelling.

Soon after that, her husband came home from hunting. He asked, "Where is my brother?" Yñe'a-ñe'ut replied, "I do not know: he probably went to visit his parents." Fog-Man went out of the house to hang up his bow on the posts under the storehouse, and a drop of blood dripped down on his head. He climbed up to the storehouse, searched everywhere, and could not find whence the blood came. He descended again. While he was attending to his work, more blood dripped down. He climbed up again, looked over all the bags, and untied them. Finally he came to the bag that contained the corpse. He unwrapped the reindeer-skin, and found his brother's body in it.

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Then he descended to his house, and killed his wife. After he had done so, he climbed up to the storehouse again, and found his brother alive. "Why did you make believe that you were dead? I have killed my wife on account of you." They went into the house together, wrapped the corpse in a white reindeer-skin, hung it up, and returned to their father. They deserted the house in which the corpse lay.

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When they had gone away, Wolf, who was roaming about the country, said, "Let us see if they have not left something in the house." Wolf went in, and searched all over the house. First he did not find anything, but finally he looked at the rafter, and observed a bundle hanging there. He said, "I shall take the bundle down and see what there is in it." He took it down. Yiñe'a-ñe'ut kept her daughter, Yellow-Woman, hidden in a glass bead, which was among her ornaments. When Wolf took down the bundle, Yellow-Woman thought, "I wish Wolf would not eat here, but carry her outside first." Wolf did just what she had thought, — he carried the bundle outdoors. Then Yellow-Woman thought again, "I wish Wolf would take the bundle up on a high mountain and eat it there." Therefore Wolf said, "I will rather carry it up the mountain, eat it there, and take a view of the wide world." Wolf carried the corpse up the mountain, and untied the bundle. When he opened the reindeer-skin, the corpse rolled down the slope of the hill. He went in pursuit, but could not catch up with it. It rolled down farther and farther. Suddenly Wolf saw two women arise and run on afoot. "It was a corpse, and now I see two women. Isn't it strange?" said Wolf, and continued his pursuit.

The women became tired and hungry. Then they saw two reindeer with locked antlers. Yiñe'a-ñe'ut said to them, "We are hungry. Wolf is pursuing us. Give us something to strengthen us." The reindeer gave them some meat. They ate and ran ahead. Meanwhile Wolf came up quite close to them.

Suddenly they saw a ladder which was let down from the clouds. They ascended, and a youth who was standing on the upper end drew them to himself, and carried them above the clouds. He was Cloud-Man (Ya'hala'n). "Where do you come from?" he asked. "Wolf was pursuing us. He wanted to devour us. We were running away from him, saw the ladder, and ascended," answered Yiñe'a-ñe'ut. "It was I who did it all. I caused your brother-in-law to fall down dead when you had just lifted your skin-scraper. I wanted your husband to kill you, sent Wolf to eat you and to carry you out of the house. Now I will marry you." She became his wife, and her daughter married another youth who was called Ya'vač.

Cloud-Man said to Yiñe'a-ñe'ut, "Let us go to your parents. Do not leave them in the belief that you are still living with your former husband." They got ready for their journey, prepared food and presents, made a kind of paste of meat and fat pounded together with a stone hammer, and drove

773 off. They passed by Fog-Man's house. The latter shouted, "Who is there?"
 539 Yine'a-ne'ut shouted back, "We are going to our father." Fog-Man recognized her voice, and said, "Do not be angry with me! We used to be husband and wife; let us live together again." She retorted, "You have killed me, and, if it had not been for my daughter, Wolf would have eaten me."

They went on, and reached Big-Raven's house. He asked, "How is it? One man took you away, and another one brings you back." She replied, "That other one killed me, and, if it had not been for my daughter, Wolf would have eaten me. We fled, and Cloud-Man lifted us to the clouds."

For a long time they lived with Big-Raven. Then they prepared food for their return journey. Eme'mqut accompanied them. When they again passed Fog-Man's house, he shouted as before, "Yine'a-ne'ut, let us again live together as formerly." But she replied, "Do not waste your words."

They drove on, and reached Cloud-Man's house. Eme'mqut wooed Cloud-Man's sister, Cloud-Woman (Ya'hal-fla'ut). They were married, and made preparations for their homeward journey. Some Tungus people who were among the guests went along with them, and they all reached Big-Raven's house at the same time. A rich Tungus courted Kilu', Eme'mqut's cousin. His courtship was accepted, and the young married couple drove off to the husband's parents; Eme'mqut's younger brother, Big-Light (Qesku'a'qu), accompanying them. There Big-Light wooed a young Tungus girl, and she was given to him. Then they prepared for Big-Light's return to his parents. They were given a large reindeer-herd, and Big-Light went back to Big-Raven. Thus they all lived happy, often attended feasts, and visited each other. That's all.

Told by A'yu-fla'ut, a Maritime Koryak woman, in the village of Kamenakoye in November, 1900.

82. Little-Bird-Man and Raven-Man.

Little-Bird-Man (Pi'ti'qala'n') and Raven-Man (Valva'mtula'n) came to Big-Raven (Quikmn'a'qu) to woo his daughter. Miti' said, "I prefer Raven-Man." Big-Raven said, "I prefer Little-Bird-Man." While they were discussing the merits of the visitors, a violent snowstorm broke out. Big-Raven said, "Whoever will put an end to the snowstorm shall marry my daughter." Raven-Man said, "Prepare some travelling-provisions for me, and make a few pairs of boots. I intend to go far away." No sooner had Raven-Man gone out than he dug a hole in the snow behind the dwelling, and ate his provisions. When he had eaten all, he returned into the dwelling, and said, "I have been unable

* All little birds are called pi'ti'k.

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to stop the snowstorm: the sky is all broken." — "Enough! I see that you are not the one who can accomplish this task." — "I will try," said Little-Bird-Man. "Well," said Big-Raven, "we will prepare provisions for your journey." But Little-Bird-Man replied, "I do not want anything. Just give me a pail-cover, a shovel, and reindeer-guts." They gave him everything he asked for, and he flew up to the sky, right to the spot where it was pierced. He tried to cover the hole with the lid of the bucket, but it was too small. Little-Bird-Man put the guts around the cover and stopped up the hole temporarily. Then he returned to Big-Raven. "The cover is too small," he said. "There is a crack left, through which the wind may still blow, though not so violently as before." They gave him a large lid, and again he started off to the sky. He flew up, changed the lid, pushed the guts around the rim, and covered it over with snow, which he piled on with his shovel. Then he flew back to Big-Raven.

The storm had stopped completely. "Well," said Big-Raven, "I will give you reindeer to go to your people." But Little-Bird-Man replied, "We do not need any reindeer: we will walk." Off they went. When they came to a river, Little-Bird-Man said to his wife, "Sit down on my back, I will carry you across." She replied, "You are too small, I shall crush you." — "No," he responded, "I can easily carry you across, you will not crush me." As soon as Yiñe'a-ñe'ut sat upon Little-Bird-Man, he was completely crushed, and lay there dead. Yiñe'a-ñe'ut put her husband's body upon the palm of her hand, and sat down under the shade of a stone-pine tree. She sat there for a long time. At last she began to cry, and said, "I shall die of starvation, my husband is dead." Suddenly she heard a voice behind, saying, "Why are you crying? Here I am, your husband." She turned back, and beheld a young, powerful man. Near by there was also a tent, and a herd of reindeer were in the pasture. The reindeer had silver antlers and silver hoofs. She said to the man, "You are lying. Here is my husband, he is dead." He answered, however, "This is only the shape that I assumed in order to serve your father for your sake. Now you see me in my true shape. Here are my relatives too. I purposely let myself be killed, that I might appear in my true shape, and to bring my reindeer over here." She trusted him, and followed him into his tent. Everything in the tent was made of iron, — posts, sledges, and snow-shoes. Soon she gave birth to a son named Self-created (Tomwo'get), who had iron teeth, which, when he laughed, emitted sparks.

Once Little-Bird-Man said to his wife, "I want to drive you over to your father. Your parents, no doubt, think, 'Our daughter left our house on foot, and we do not know whether she is alive or not.' Let them see how you are getting along." They prepared plenty of meat-paste for the journey, extracted an ample supply of marrow from the bones, and got ready to go. When they reached Big-Raven's house, the people shouted from inside, "Little-

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Bird-Man is coming!" and they came out to meet them. They were conducted down into the dwelling. There they staid for some time, played, and had a very jolly time.

Suddenly it grew dark. Raven-Man had swallowed the sun. It grew so dark that the women could not go out for water. Nevertheless, the two sisters, Yiñe'a-ñe'ut and Čana'i-ña'ut, managed to bring some water. They groped their way to the river as though they were blind, and drew some water. A young man came up to them unexpectedly, and said to Čana'i-ña'ut, "Give me your pail: I will carry the water for you." The girl did not wish to give it to him, and said, "I will carry it myself." But he insisted, and carried her pail into the house. They asked the girl, "Where has this man come from?" The women said, "We did not want to let him carry our water, but he took our buckets by main force. He wooed Čana'i-ña'ut, and married her." His name was River-Man (Veye'mila'n).

"I am a shaman," he said, "and I want to discover who causes the darkness." They gave him a drum, and, after he had tried his skill, he declared, "I see! it is Raven-Man, who has swallowed the sun." Yiñe'a-ñe'ut said, "I will go to him, and set the sun free." She put on her reindeer-leather coat and went to Raven. She found Raven-Man lying in his house. He did not get up, and remained silent so as not to open his mouth. Yiñe'a-ñe'ut approached him, and said slyly, "I have left Little-Bird-Man. I have a longing for you." She embraced him firmly, and tickled him under his arm. He laughed, and opened his mouth. Then the sun escaped, and it became light again. Yiñe'a-ñe'ut said to Raven-Man, "Have you no fork?" He gave her a raven's beak. "Well," she said, "I am your wife now. Let us go to my father's house."

They started off. She said to him, "Go ahead, and I will follow you." He went ahead. Then she stabbed him with the raven-beak from behind, and killed him. Raven-Man's sister, Raven-Woman (Ve'lvem-ñe'ut or Ve'svem-ñe'ut), was yearning for her brother. She went to see him, and found him lying dead outside. She cut off his beak, and went back crying. Her mother asked, "Why are you crying?" — "Yiñe'a-ñe'ut has killed my brother," said she, and threw to her the beak that she had cut off. It struck her mother's eye, so that the old Raven-Woman died.

Yiñe'a-ñe'ut came home in the mean time, and told how she had set the sun free, and killed Raven. "Now, we shall always have light," said she. Meanwhile the young Raven-Woman came, and Yiñe'a-ñe'ut gave her dried fish to eat.

Big-Raven said to Little-Bird-Man, "Now you may go to your folks." Big-Raven gave reindeer and well-loaded sledges to Yiñe'a-ñe'ut. Later on River-Man and Čana'i-ña'ut also drove off. Eme'mqut went with them and married River-Man's sister, River-Woman (Vaya'm-ña'ut). Eme'mqut returned

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with his wife to his father's. She bore him a daughter, who was called Ice-Hole-Woman (Ai'me-ne'ut). Thus they lived together with Big-Raven. That's all.

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Told by Pa'qa, a Maritime Koryak girl, in the village of Kamenskoye, Jan. 11, 1900.

83. Cloud-Man and Kilu'.

It was in the time when Big-Raven (Quikinn'a'qu) lived. He had a son, Eme'mqut. Eme'mqut had a wife, whose name was Kilu'. Once upon a time Kilu' went to pick berries. All of a sudden she saw a man coming down from the clouds. When he reached the ground, she stealthily approached him, and stole his knife. The man's name was Cloud-Man (Ya'hala'n). She carried the knife home and hid it away. She said nothing about it to her husband. Once Eme'mqut said to the women-folk, "Make some nice new clothes. We will go up to the clouds to engage in some games and fights in the settlement beyond the clouds." The women began to sew skins and make them into clothing. Kilu' and Miti' went outdoors to sew there. Later Eme'mqut said to his wife, "Go and get the grindstone, I want to sharpen my knife." Miti', his mother, remarked, "Why don't you go yourself? I am in a hurry, and we must go on sewing quickly." Eme'mqut went himself.

While looking for the grindstone, he found the knife stolen by his wife, took it outdoors, and said to her, "Where did you get this knife? You surely have another husband." He beat her until he had killed her, and then he threw her body away. After that, all went into the house.

Cloud-Man from the clouds saw Kilu' lying dead, came down, revived her, and took her up with him. There he took her as his wife. Eme'mqut's mother finished sewing the clothes, and Eme'mqut went up to the clouds. He arrived, and entered Cloud-Man's house. Suddenly he saw Kilu', and said to Cloud-Man, "How did you get Kilu'? Have I not killed her?" Cloud-Man answered, "I purposely put it into her mind to steal my knife and to make you kill her. Then I revived her and took her along with me."

Kilu's father, Great-Cold (Cai'ana'qu), her mother, Ha'na, and her brother Illa', went over to Cloud-Man's house. Now games were played in the cloud village. Eme'mqut and the dwellers of the village kicked the ball. Nobody equalled Eme'mqut in kicking the ball. Then they wrestled, and he beat them all. Cloud-Man gave him his sister, Cloud-Woman (Ya'hal-na'ut), in marriage.

In the mean time down below, Big-Raven, outdoors, took some dog-food, and called to Kilu's relatives in the sky as though they were dogs. They fell down on the ground, and ate from a trough, like dogs. Kilu' also fell down with them. And thus they remained, to live with Big-Raven as laborers.

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Once Big-Raven went outside and looked around. Large beads were falling down with snowflakes. He said to his folks, "It looks as though guests were coming from the clouds to visit us. It used to be the same way before: whenever the cloud-people were about to visit us, beads would begin to fall with the snow." Soon they saw Eme'mqut and his wife coming down, followed by the cloud-people. His reindeer had iron antlers and iron hoofs, and as they ran it sounded like pealing thunder. The cloud-dwellers followed in the rear, Cloud-Man among them. They came down to the earth. Eme'mqut gave his sister Yiñe'a-ñe'ut in marriage to Cloud-Man. After they had thus become related to Eme'mqut's family, the cloud-dwellers remained with Big-Raven through the summer.

Early in the summer, Big-Raven, with the help of his people, launched his skin boats. After the festival¹ was over, they went whale-hunting. They killed a whale. Eme'mqut, Cloud-Man, and the rest of the people, dragged it ashore. At that time Kilu' went out of the house and shouted back through the opening, "They are coming, they must be towing a whale!" Miti' would not believe her, and said, "Kilu', surely you are lying!" She sent her younger daughter, Čan'a'i-ña'ut, to see whether it was true. She went out, looked, and shouted into the house, "It is true: they are towing a whale!" The skin boats with the whale were approaching the shore.

Then Miti', Ha'na, Yiñe'a-ñe'ut Čan'a'i-ña'ut, and Kilu' put on embroidered dancing-clothes and went out with fire-brands to meet the whale. They sang and danced on the shore. The people hauled the whale ashore, and began to carve it. They cut it to pieces, and carried meat and blubber into the storehouse. On the following day they built inside their house a hut of sedges for the whale, and made drums, covering them with the pleura of the whale and with the membrane of its liver. Then they beat the drum and sang.

The festival of welcoming the whale was over. They divided the meat, blubber, and skin. Then Eme'mqut said, "Let us go up to the river: the women shall pick berries and roots for the feast in celebration of the whale's home-sending." They went up the stream in their skin boat, landed at a place abounding in berries; and the women picked berries, dug roots, picked willow-herb (*Epilobium angustifolium*), and put them into seal-skin bags. At last Eme'mqut said to the women, "Hurry up! let us go home." The women finished gathering, loaded the skin boat, and set out for home. Upon their arrival, they emptied the skin boat and put everything into the storehouse, which was filled to the very top. Big-Raven said to the men, "Prepare a trough to cook puddings in." So they did. Then the women hauled in some willow-herb, roots, and berries. Some of them pounded these together with blubber; others beat the drum and sang shaman-songs. Then they made a pudding. When it was done, they opened the home-sending festival of the whale

¹ See p. 79.

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with a dance. After the dance was over, they went to bed. The next morning they arose and resumed dancing. Yiñe'a-ñe'ut put on dancing-clothes with silk embroidery and otter (*Lutro vulgaris*) trimming, and Eme'mqut put on dancing-clothes trimmed with sea-otter. A whole sea-otter skir was used for the trimming. They danced; and good dancers they were, for they killed whales and celebrated whale festivals quite often.

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And now the festival of the whale's home-sending was over. The whale went away into the sea. Then they ate whale-skin, blubber, meat, and pudding, and they gave of them to everybody. All the people came from the neighboring settlements, and each one received his share.

Three days later they invited the guests again. They brought in the whale's bag¹ full of pudding, and ate again. When this feast was over, the Reindeer Koryak arrived. They were given whale-skin and blubber. Root-Man (Tatqa'hichin), who lives on the upper course of the river, also arrived, and was given a feast.

Finally Cloud-Man prepared to go back to his home in the clouds. Big-Raven gave him as presents a team of reindeer, blubber, and whale-skin. All the guests from the clouds left him. Eme'mqut and his wife remained.

Thus they lived after that, — some up in the clouds, others down on earth, — and they often called on each other.

Told by Pa'qa, a Maritime Koryak girl, in the village of Kamenskoye, Nov. 6, 1900.

84. Envious-One and the Wolves.

Big-Raven (Quiknn'a'qu) lived with his son Eme'mqut. Once his daughter Yiñe'a-ñe'ut, and his niece Kilu', went to pick berries. While they were outside, Yiñe'a-ñe'ut, married a stick. Kilu' came home, and said to Big-Raven, "Your daughter has married a stick." Eme'mqut went instantly to the place where the women had picked berries, broke the stick into small pieces, made a fire, and threw the pieces into the fire. Then he returned home.

On the following day Yiñe'a-ñe'ut and Kilu' went again to pick berries. Soon Kilu' came running home, saying to Big-Raven, "Your daughter has married a dog." Eme'mqut heard this, went immediately to the place where Yiñe'a-ñe'ut was, and killed the dog. Yiñe'a-ñe'ut went home and complained. "Yesterday," said she, "Eme'mqut came out to the wilderness and broke up my husband, the stick, and to-day he has managed to kill my second husband."

The third day Yiñe'a-ñe'ut and Kilu' went again to pick berries. Yiñe'a-

¹ At the festival for equipping the whale for the home journey, some meat is put on the roof in a bag made of twisted grass (see Fig. 33). It is intended to serve as provision during the whale's journey. It remains on the roof for three days, after which it is eaten (see pp. 65-77).

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 537 cut the tree up into small pieces, and went home.

The fourth day the women went again to pick berries. Yiñe'a-ñe'ut arrived at the woods, and, finding the tree cut to pieces, she cried. She wailed, and said, "I wish a man with wolf's mittens, a wolf's cap, and wolf's trousers, would come here, and wipe my tears off with his wolf's mittens!" No sooner had she spoken than she saw before her a man in wolf's mittens, a wolf's cap, and wolf's trousers. He said, "I will wipe away your tears with my wolf's mittens;" and he wiped off her tears. They went home together, and the man married her. His name was Envious-One (Nipai'vatičm).

A boy was born to them. One day Envious-One said, "Now let us go to my house." They prepared food for the journey, and went. No sooner had they covered half of the distance than a violent snowstorm broke out. They lost their way, and strayed into a Wolves' settlement. The Wolves came out of their houses to meet them, and, looking at their sledge, saw wolves' skins on it. They looked at the man, and saw that he, too, was dressed in wolves' skins. Then the Wolves said, "This must be the one who killed our brothers who were lost." Envious-One answered, "I killed them. I am the hunter of Wolves." — "And how did you kill them?" — "Some I ran down on my snowshoes, and crushed them with those shoes, and others I strangled with my hands." The Wolves said, "How, then, shall we kill you? What death do you want to die?"

They carried them to their house. The Wolves put the husband on one side of the house, and the wife and child on the other. The Wolves said to one another, "To-night, when they are asleep, we will kill them all." As soon as Envious-One and his wife and child lay down, Yiñe'a-ñe'ut pinched her little son to keep him from falling asleep. He began to cry. The oldest among the Wolves said, "Why does the youngster keep on crying? He keeps us awake." Yiñe'a-ñe'ut answered, "His uncle at home has spoiled him: he used to take the reindeer-sledge into the house, and the boy always slept on it." The oldest Wolf said, "Bring the sledge into the house: let the mother and child sleep on it. They cannot escape from the house: there are watchmen outside." The sledge was brought in, and Yiñe'a-ñe'ut and her son were placed on it. Again she pinched her boy so that he cried. The eldest Wolf said again, "What a restless boy! he does not let us sleep." She replied again, "His uncle has spoiled him. He used to hitch reindeer to the sledge, and would put the three of us to sleep in it." The eldest Wolf said again, "Bring two reindeer: they cannot leave the house." They brought the deer, and put the three on the sledge. Then they put their son to sleep by means of songs, which also made the Wolves sleepy. They fell asleep, and the watchmen also fell asleep. Then Envious-One and his wife ran away. They drove out of the house, and the deer trampled the watchmen under their feet.

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The next day, when the Wolves got up and saw that Envious-One, with wife and child, had run away, they pursued them. A whole pack of Wolves ran in pursuit of them. Soon they began to catch up with the fugitives. Yiñe'a-ñe'ut said to her husband, "There is a whole pack of Wolves behind us!" He answered, "What can we do? If they reach us, they will devour us." Yiñe'a-ñe'ut took out from her bosom a little stone and threw it behind her. Sharp rocks stood out on the road. They cut the Wolves' feet. Many of the Wolves died. Only a small number of them succeeded in crossing the ridge. Now Yiñe'a-ñe'ut took out a chip from a larch-tree and threw it behind her. It turned into a dense forest. Then the Wolves said, "Let us go back, else we shall all perish."

They returned home. The eldest Wolf asked, "Did you kill them?" And they replied, "We were catching up with them, but suddenly sharp rocks stood out between us and Envious-One. Many of us perished on that rocky ridge. Then a dense forest grew up. We could not pass through it. Many of us were injured by the sharp branches, and we came back."

Envious-One and his wife went back to Big-Raven, who asked them, "Why did you come back?" They answered, "We strayed to the Wolves during the snowstorm, but we ran away from them at night." Envious-One settled down there.

Once Big-Raven said to him, "Go home!" But Envious-One answered, "We may again lose our way and stray to the Wolves." Envious-One went out hunting, and killed some wolves. Finally he returned home. Eme'mqut went with him, and married there the sister of Envious-One.

Big-Raven built a fence around his house to keep out the Wolves; but when the Wolves came to fight, he escaped to the clouds. Envious-One and Eme'mqut also went up to the clouds. All their houses remained empty. They started to live in the clouds with Cloud-Man (Ya'hala'n). Eme'mqut's younger brother, Mocker (Kotha'ño), served for Cloud-Man's sister, Cloud-woman (Ya'hal-ña'ut), and he married her. Big-Raven said, "The Wolves have left. Let us all go down again to my home." All went down. The Reindeer Koryak also moved over to Big-Raven's. They settled down and killed whales. After a while the Cloud people went back home. Cloud-Man took along with him Can'a'i-ña'ut, Eme'mqut's younger sister.

After their departure the Wolves came back again and killed Big-Raven, Eme'mqut, Envious-One, their wives and children, and the Reindeer Koryak. Once Can'a'i-ña'ut practised her shamanistic art in the clouds. She said, "I see those below all lying dead." Cloud-Man said, "Let us go down and see." They let themselves down, and found all of them killed. Ravens had pecked out Envious-One's eyes. He lay with his face up. The eyes of others who happened to lie with their faces to the ground remained. The Cloud people revived the dead. Envious-One said, "What has happened to me? I do not

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see the light." Then they took out the eyes of a dog and put them into his empty sockets. He was unable to see; but as soon as a dog barked, he would run out of the house. They took out the dog's eyes, and put in a reindeer's eyes. Then, when the people drove the reindeer and they became frightened, he would take fright too. They took out the deer's eyes, and Can'a'i-na'ut put in real eyes. As soon as the Reindeer Koryak came to life, they moved away to their homes.

Can'a'i-na'ut gave birth to many children, and named them after all her relatives, — Big-Raven, Eme'mqut, Mit'i, and others; so that there were two Big-Ravens, two Eme'mquts, two Mitis. Once some Ducks arrived and sat on the storehouse. Old Eme'mqut aimed at them; and one of the Ducks said, "You want to kill me, and I came to tell you that the Wolves want to come and kill you." He spared the Duck, which flew away; and Big-Raven, with all the rest, again made their escape to the clouds. When the Wolves arrived, they found only empty houses, and went away. Again Big-Raven, with all his men, came down. The Wolves ceased to attack them. They said, "It is just the same. If we kill them again, they will only revive afterward and grow more numerous." After that Big-Raven lived undisturbed. That's all.

Told by xwa'aña (Wild-Reindeer-Woman) a Maritime Koryak woman, in the village of Kamenskoye, November, 1900.

85. Eme'mqut and Triton-Man.

Big-Raven (Quikmn'a'qu) lived alone with his wife and children. His son Eme'mqut was a very strong man, an athlete. The Triton-Man (Wämina'm-tla'n), who lived in the wilderness, said, "I will injure Eme'mqut by means of sorcery, and deprive him of his strength. He shall give birth to a son." And Eme'mqut gave birth to a son. Eme'mqut's sister Yiñe'a-ñe'ut lived alone in the wilderness. Spider told her the news of Eme'mqut having given birth to a son. She asked him, "What shall we do now?" Spider replied, "Triton-Man has a sister who also lives in the wilderness. Her name is Triton-Woman (Wa'mine-ñe'ut). Go and kill her." Yiñe'a-ñe'ut went. She killed Triton-Woman. Then everything was as if nothing had happened to Eme'mqut. His son ceased to exist, and his power returned. After that, all the Tritons migrated from their settlement to the mossy tundra, and Eme'mqut lived as before, enjoying great strength. That's all.

Told by xwa'aña, a Maritime Koryak woman, in the village of Kamenskoye, November, 1900.

86. Magpie-Man's Marriage with Yiñe'a-ñe'ut.

Magpie-Man (Vak'i-thimtila'n) went to serve Big-Raven (Quikmn'a'qu) for his daughter Yiñe'a-ñe'ut. He married her. Magpie-Man said to his wife,

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"Let us go home." They walked away and came to the woods. Magpie-Man had no tent. Only a few reindeer which Big-Raven had given him were grazing near by. So they lived in the woods until they had eaten up all the reindeer. Then they were starving.

Finally Magpie-Man sent his wife to Big-Raven to ask for food. She went, and came to her father, who asked her, "What did you come for?" — "My husband sent me to ask for food. We are starving." — "You had many reindeer: how quickly you ate them up!" said Big-Raven. "We ate nothing but reindeer: my husband does not procure anything else." Her father gave her nothing, saying, "You ate your share of reindeer. I have nothing else to give you."

Yiñe'a-ñe'ut went home. Magpie-Man asked her, "What did you bring?" She replied, "I brought nothing. Father said, 'You ate up your share. I have nothing else to give you.'"

They went to bed. In the morning they got up very hungry. Magpie-Man said to his wife, "Go and look for food." She went. In the wilderness she saw a man walking about, — a well-dressed man, who looked like a trader. She went up to him. "Who are you?" he asked. "I am Yiñe'a-ñe'ut," she answered. "We have nothing to eat. Magpie-Man sent me to look for food." The man said, "Come to my house." She went to his house, and he gave her a team of reindeer, sledges, and skins and poles for a tent, which she took home. That man was Magpie-Man himself. He flew off ahead of her, and turned into a man to meet her.

Yiñe'a-ñe'ut arrived home, and called out to her husband, "Magpie-Man, see what I have brought!" He was glad to see his wife, and hopped about. They lived there for a short time, and then moved to Big-Raven's. They put up their tent near his house, and they lived together, killing whales. That's all.

Told by elwa'aña, a Maritime Koryak woman, in the village of Kamenskoye, November, 1900.

87. Eme'mqut's Marriage with the Daughter of Mountain-Sheep-Man.

Eme'mqut went to Mountain-Sheep-Man (Kite'pmtila'n) to serve for his daughter. Mountain-Sheep-Man's tent was pitched on a rock. Eme'mqut married Mountain-Sheep-Man's daughter. Her name was Immovable-Woman (Navi'li-ñe'ut). Eme'mqut kept asking his wife and father-in-law to go to his father's house. They did not want to go, and therefore he went away alone.

When he returned to his wife, he took his cousin Illa' along, carrying him on his back. Illa' was a feeble-minded, ugly, and ill-dressed man. Eme'mqut took him into the tent, and put him down near his wife's sleeping-room. He himself hid in the tent. Illa' went to sleep as soon as he lay down.

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●539 Eme'mqut's wife awoke and saw a man in poor clothes lying near by. She thought that it was Eme'mqut who had returned in that condition, and called to him, "Eme'mqut, arise!" Illa', who was half awake, said, "I am not Eme'mqut, I am Illa'." She retorted, "You lie! you are Eme'mqut. You say so, because you are not quite awake." Illa' then struck his head against the post of the sleeping-tent, saying, "It may be I hear it in my sleep; let me awake."

Eme'mqut's wife ceased talking and went to bed again, thinking, "What may have happened to Eme'mqut?" Eme'mqut, however, took Illa' back home. Then he returned and lay down in the same place where Illa' had lain. In the morning Eme'mqut's wife asked him, "Were you here in the night, or was it somebody else?" Eme'mqut answered, "At times my mind gives way here, and therefore I asked you to go with me to my father." After that, they all moved over to Big-Raven's. They lived together, and never went back to Mountain-Sheep-Man's home. That's all.

Told by shwa'ala, a Maritime Koryak woman, in the village of Kamenskoye, November, 1900.

33. Big-Raven and the Mice.

Big-Raven (Quikamwa'qu) lived in the same village with Mouse-Man (Pip-qilg'mtla'a). Mouse-Man said, "I shall go along the seashore to hunt for something." He found a small shell-fish. When he saw it, he cried out, "Aha! What have I found? The shell looks like a human finger-nail." He took the shell-fish home. His wife cooked it, and the whole family ate of it.

The next day Mouse-Man sent all his children off to the shore to look for shell-fish. Little-Mouse (Qai-pip-qilam) went with them. Suddenly Little-Mouse squealed, "Ma, ko, o, o!" The eldest Mouse child said to its brothers and sisters, "Go and see what our little sister has found." They looked, and saw a large black shell-fish. They carried it home, cooked it, and the whole family ate of it.

On the third day the Mouse children went to the seashore again to search for food. Little-Mouse saw a small ringed seal left on the shore by the tide, stepped over it, and began to shout, "I have found something round with claws!" When they heard her shout, the other Mouse children came running to her, saw the seal, and rejoiced over it.

Big-Raven heard the noise from a distance, and said, "I shall go and see why the Mouse children are shouting." When they saw Big-Raven approaching, they threw themselves upon the seal and covered it entirely, for they were afraid that Big-Raven would take it away from them when he saw it.

Big-Raven came up to the Mouse children and said, "Louse my head!"

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but none of them would consent to do so. Finally Little-Mouse said, "I will do it." When she began to louse Big-Raven's head, the rest of the Mouse children also left the seal, and joined her. As soon as they were all crawling about in his hair, Big-Raven shook his head, and all the Mouse children were scattered in different directions. Then Big-Raven took the seal and carried it home.

The Mouse children soon crawled out of the places where Big-Raven had thrown them. Some emerged from the sea, some from the river, some came running up from the tundra. They asked one another, "Where did you fall?" One said, "I fell into the sea;" another, "I fell into a stream;" a third, "I struck upon a mountain;" a fourth, "I fell into a swamp;" etc.

They went home. When they arrived, their mother asked them, "Well, have you found anything?" — "We found something round and large, but Big-Raven took it away from us." Their mother became angry, and said to her daughters, "Let us go there in the evening and take it back from Big-Raven." She sent one of her daughters to see what was going on in Big-Raven's house. Soon she returned to her mother, and said, "The seal has just been cut open." The mother sent her second daughter to see what was going on there; and soon she came running back, and said, "They have cut up the seal and put it away." She sent her third daughter; and she returned with the news that they were getting ready to cook the seal, and had just gone for water. At last the old Mouse sent her fourth daughter, who came back saying that Miti' was now taking the meat out of the pot.

Then the old Mouse said to one of her daughters, "Give me some grass, I will work a spell over it." Then she gave the bewitched grass to one of her daughters, and said, "Go up on the roof of Big-Raven's house, and throw it inside." The Mouse obeyed; and while on Big-Raven's house, she heard Big-Raven say, "Miti', serve the seal: we will eat." Thereupon the Mouse threw her bunch of grass into the entrance-hole of the house.

When Miti' served the meal, Big-Raven said, "Let me have some grass before I eat: I want to wipe my hands." Miti' picked up the bunch thrown in by the Mouse, and gave it to Big-Raven. As soon as he took the grass, he said, "We will rather eat the seal-meat to-morrow morning; and now let us go to bed." Big-Raven's people then went to bed.

Mouse-Woman (Pip'qta-na'ut) sent another of her daughters to find out whether the people in Big-Raven's house were asleep. The little messenger came back, saying that all were in bed. Then Mouse-Woman said to her daughters, "Now, let us go and take back from Big-Raven what he stole from us." They started: and some took along wooden buckets; others, seal-skin bags; still others, woven baskets. They descended into Big-Raven's house, where all the people were asleep, and filled up their buckets, bags, and baskets with cooked seal-meat. The Mouse people took everything. They only

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● 539 left the soup of the seal-meat, but threw some sharp stones into the pot. They also put some stones into Miti's and Big-Raven's boots. Then they returned home.

The next morning Miti' arose, and, as soon as she put her feet into her boots, she screamed, "O, ko, ko, ko!" Big-Raven scolded his wife, saying, "What are you screaming about?" She answered, "Somebody has put sharp stones into my boots." Big-Raven remained silent, and pulled on his shoes. Then he also screamed, "O, ko, ko, ko!" Then Miti' said, "Now you see why I screamed: it hurt me too." — "Well, let us stop talking," said Big-Raven. "Serve the seal." She went for the meat, but did not find any. So they ate the soup, but they found it mixed with stones.

Big-Raven said, "I know who has stolen our meat and put stones into our boots and soup. Mouse-Woman has done it. Give me a club with a large top. I will go and kill them all." Miti' gave him a club. He went off.

The Mouse people saw Big-Raven approaching their house, and said, "Father [thus they generally call the old people] is coming here: maybe he wants to kill us with his club." Mouse-Woman said to her children, "Go meet him, and tell him that we will give him various puddings." The Mouse children went to meet Big-Raven, and said to him, "Father, come, we will treat you to puddings." — "I do not want your treat," said Big-Raven. One Mouse said, "Father, we will treat you to a cloud-berry pudding." — "Ah! if you are going to give me cloud-berry pudding," answered Big-Raven, "I shall throw away the club. I am very fond of cloud-berries." Big-Raven threw away the club, went with the Mouse children, and descended into their house. There the Mouse people treated him to different kinds of berry-pudding. After he had gorged himself with food, the Mouse people said, "Father, stay over night with us. We will treat you again in the morning." He remained over night. When he had fallen asleep, the Mouse people sewed a seal-bladder to his buttocks.

Big-Raven awoke in the morning, and said, "I will go home now." — "Father," said the Mouse people, "we will first give you something to eat, and then you may go home." — "Yes, yes!" answered Big-Raven, "I will eat pudding and gruel." Again the Mouse people fed him. After he had finished, Mouse-Woman said, "You have eaten, now you may go to stool on your way home." — "Certainly," answered Big-Raven, "I shall go to stool on the way." Big-Raven went out of the Mouse house, and started for his home. After he had gone halfway, he said, "Now I will go to stool." He had a movement, and the excrement fell into the seal-bladder. Big-Raven got up, looked on the ground, and said, "How strange! where is the excrement?" He looked around, and went on.

He reached home late, when his people were ready to go to bed. He lay down with his wife. Miti' asked him, "What is it that is hanging down

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behind you? Is it not a seal-bladder?" Big-Raven felt of his back, and said, "Now I understand why I did not find anything on the ground. It is Mouse-Woman who has been making fun of me. To-morrow I will go and kill them." 773
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The next morning Big-Raven again took a club and started for the dwelling of the Mouse people. Again the Mouse family saw him approaching, and shouted, "Father is coming!" and ran out to meet him. "Father," they said, "we will treat you to all kinds of puddings." — "I do not care for anything," answered Big-Raven. "I shall kill you all." — "Father, we will treat you to sweet-root pudding, said the Mouse people. Big-Raven was tempted by sweet-root pudding, and said, "That I like very much. I will throw away my club." Big-Raven descended into the house of the Mouse people, and they immediately treated him to puddings. When he had eaten his fill, the Mouse people said, "Father, stay with us over night." — "No," said Big-Raven, "I shall not sleep here any more. I am going home." — "No," objected the Mouse people, "stay with us. You are an old man, and have come from afar. Take a rest now, eat some pudding, and stay over night." Big-Raven remained over night. When he had fallen asleep, the Mouse people stuck to his eyelashes some hair dyed red.

Big-Raven got up in the morning, ate some gruel and pudding, and went home. As he approached his house, he saw that it was all red, as if in flames. He ran to it, and shouted, "Miti, get out! Our house is on fire! Put out the fire!" The frightened Miti ran out upon the roof of the house, and cried, "What shall I put it out with?" — "Take one of our boys," answered Big-Raven, "one that is rather poorly. Tear him in halves, and extinguish the fire with him." Miti, in her fright, got hold of one of her sons, and tore him in twain. Finally she said, "Where is the fire? What shall I put out? There is nothing burning." She looked at Big-Raven, saw the red seal-hair over his eyes, and exclaimed, "Again Mouse-Woman has played a trick on you!" Big-Raven then said, "Now I shall surely kill them!"

Again he took his club and started out. When he came up to the house of the Mouse people, the children cried to their mother, "Father is coming over again! What shall we tell him? It seems he wants to kill us." — "Tell him that you will treat him to all sorts of puddings." The Mouse children went to meet him, and said, "Father, come to our house. We will treat you to different kinds of pudding." But Big-Raven answered, "I do not want anything from you. I shall kill you all." — "Father," said the Mouse children, "there is the blackberry [*Rubus arcticus*]. We will treat you to blackberry-pudding." — "It is true that I like blackberries," said Big-Raven. "I am going to your house to eat some pudding." He ate of the pudding, and staid over night. While Big-Raven was asleep, the Mouse children painted his face with charcoal. They woke him up in the morning. He arose, ate some pudding, and went home. "Father," said the Mouse-

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people, "you will come to a stream on your way. You will surely be thirsty. Drink some water out of it." — "Very well," answered Big-Raven, "I shall drink."

When he had reached the stream, and had stooped down to take a drink, he noticed a painted face in the water, and cried, "Ah, Many-colored-Woman [Kali'la-ña'ut]! you are here? Here, I am letting down a stone hammer for you." He dropped the stone hammer, bent over to drink, and fell into the water. The current carried him way down to the mouth of the stream. There he drifted ashore, clambered out of the water, and turned into a raven.

There was a settlement not far from that place. Soon a number of little girls came from the settlement to the seashore in search of kelp. They noticed Big-Raven, who sat all wet on the bank, and laughed at him. Only one little girl did not join in the laughter. She was an orphan, and lived alone with her grandmother. She ran home, and said, "There is somebody at the seashore who looks neither like a man nor like a raven, and the children are laughing at him." Her grandmother replied, "It must be a man. Do not laugh at him."

On the following day the little girl went again for kelp. She took the raven home, and fed him there. After eating, the Raven said, "I am a man, I am Big-Raven. Mouse-Woman caused me to fall into the water. I drifted ashore here, and was very hungry. I had not strength enough to go home, therefore I turned into a raven." The girl continued to feed him. When he had grown fat, he said to the old woman, "I shall go home now. My wife has been looking for me for a long time."

Big-Raven went outside, and flew away home. When he had reached his house, he turned into a man again, and shouted, "Miti', come out! I have arrived." Miti' went out, and said, "Where have you been so long?" — "Well," answered Big-Raven, "Mouse-Woman played a trick on me again, and caused me to fall into the stream. The current carried me off to sea. I came ashore quite faint with hunger, and turned into a raven. All the children laughed at me there. Only one little orphan girl did not laugh, but took me to her house, and fed me until I recovered." Thereupon he said to Eme'mqut, "Go and woo the little orphan girl."

Eme'mqut went and served her grandmother for the sake of the orphan girl. Later on he married her. All the girls in the settlement envied her. Eme'mqut's wife brought forth many children. Subsequently Eme'mqut, with his wife, visited his father, and they lived either at his father's or at his wife's grandmother's house. That's all.

89. Eme'mqut's Whale Festival.

It was at the time when Eme'mqut lived. He always went whale-hunting in his skin boat. Once he killed a whale. The whale was taken to the village, and Eme'mqut ordered his men to call all the neighbors to the festival. The Foxes, the Ravens, and the Magpies also came to celebrate the festival. Eme'mqut said to Magpie-Woman (Vaki'thi-ña'ut), "Dance." She answered, "I cannot dance, and do not know what to sing while dancing." But she danced just the same, and sang, "Mother said, 'Peck a hole with your beak in the bottom of the food-bags, and you will eat all their contents. If you begin to eat at the opening of the bag, you will have to leave some of the food.'" — "Ah!" said Yiñe'a-ñe'ut, "this is the reason that we find our bags empty, and with holes in their bottoms, when we come to get them after we have left them outside. It is you who are doing this." Magpie-Woman felt ashamed, took wing, and flew away.

After that, Eme'mqut said to Magpie-Man (Vaki'thmtila'n), "Now it is your turn to dance." Magpie-Man answered, "How shall I dance, and how shall I sing? Wa, ki, ki, ki, ki!" Then he sang, "I went under the store-houses with my three-toed feet, and stole provisions."

After Magpie-Man had finished, Fox-Woman (Yayo'ča-ña'ut), intoxicated from eating fly-agaric, began to sing, "I forgot my knife at home. My son Mocker [Kotha'ño] put it away at home, and therefore I forgot it."

Then Raven-Woman (Ve'sve-ñe'ut) sang, "Ko, ko, ko, ko! my cousins were standing on the prows of the skin boats, and we were glad when they caught something, for they threw some pieces from their hunt to us also." Eme'mqut said, "I must go out to defecate." He went outdoors, looked under the little storehouse, and saw the Magpies sitting there. One of them said to another one, "Sing like Eme'mqut." Then the Magpie sang, "Reindeer-excrement, dog-excrement!" Eme'mqut cried, "Why do you lie? When do we eat dog-excrement? We do not even eat reindeer-excrement when we kill a reindeer." The Magpies were abashed at Eme'mqut's words, and flew away, while Eme'mqut went back into the house.

Yiñe'a-ñe'ut said, "Somebody shall help me skin a dog." — "I will help you," said Raven-Woman. Both women went outdoors and skinned the dog. Yiñe'a-ñe'ut had turned away for a minute, and Raven-Woman quickly pecked out one eye of the dog, and ate it. Yiñe'a-ñe'ut looked, and said, "Where is the dog's eye? Did you eat it?" — "Where was the eye?" asked the Raven-Woman, pointing first to the dog's leg, then to its belly, "was it here?" She did not want it to be known that she had eaten of the dog. They stripped off the skin, and went into the house. The festival of sending the whale home was over. The Reindeer Koryak made ready to leave, and were

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given whale blubber, skin, and meat. The guests loaded their sledges and drove away.

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Eme'mqut remained, and continued to kill whales. That's all.

Told by A'qan, a Maritime Koryak woman, in the village of Kamenskoye, December, 1900.

90. Hare and Fox.

Once upon a time there was a Hare (Mi'lut) and a Fox (Ya'yol). One day Fox said to Hare, "Let us go down to the sea and play floating on the ice." Hare agreed, and they went down to the sea, jumped upon a cake of ice, and started off. Hare said, "Well, nobody will catch up with me now, nobody will eat me now." Fox also said, "And nobody will catch up with me now, either. No one will eat me."

They floated for a time, until they wished to return to the shore. The ice drifted near the land, and they jumped ashore. Hare made a good jump; but Fox fell into the water, and came ashore quite wet. She took off her skin, took out her eyes, pulled out her intestines, and hung them up in the sun to dry.

Suddenly she saw Big-Raven (Quikinn'a'qu) walking along, and took flight. She had time to carry away only her skin and intestines, while she left her eyes behind. She could not see anything. On her way she felt blea-berries under her feet. Then she took two berries and put them into her head in place of eyes. She resumed running, and the berries fell out of her eye-sockets, as they were too small. Then she ran on gravel, and she felt white pebbles under her feet. She picked up two pebbles and put them in place of her eyes; but they, too, fell out again. Then she took some ice and made a pair of ice eyes. Thus she ran home and said, "Big-Raven probably thinks that he has killed Fox, and here I am alive. Some trick ought to be tried on him."

On the following day Big-Raven went to his summer place to get some dried fish. He put some fish on his sledge and drove back. Fox watched him, ran after the sledge, and threw the fish upon the ground. Then she gathered them up and took them home. Big-Raven reached home with an empty sledge. He looked at it, and said, "It is Fox who has done it. I shall put an end to her life now." Big-Raven went to the summer place and left some poison there. On the following day he went there and found Fox lying dead. He took her home, and said to Miti', "Now I have killed her." That's all.

Told by A'qan, a Maritime Koryak woman, in the village of Kamenskoye, December, 1900.

91. Grass-Woman.

Root-Man (Tatqa'hichin) had a daughter, Grass-Woman (Ve'ai). She had many suitors, but refused to marry any of them. Finally Big-Kamak (Kamakn'a'qu) came, and said to Root-Man, "I will marry your daughter." He took his chamber-vessel into Root-Man's hut, and said, "I am going to urinate. Let Grass-Woman carry the chamber-vessel out." The girl took the vessel to carry it outside. Then Big-Kamak put her and the vessel on a shovel and carried them into Big-Raven's (Quikinn'a'qu) house. There Big-Kamak urinated again, but Big-Raven took him, together with his chamber-vessel, put them on the shovel, and threw them out.

Grass-Woman remained in the house, and Eme'mqut married her. Soon she was delivered of a son. After a while Eme'mqut went with his wife on a visit to Root-Man, who, however, did not recognize his daughter. He said, "This is not Grass-Woman. It was Big-Kamak who married my daughter."

After spending some time with his father-in-law, Eme'mqut prepared to return home with his wife. Grass-Woman's brother, Tree-Trunk-Man (Otki'nin), went with them. Tree-Trunk-Man married Čana'i-ĭa'ut, the daughter of Big-Raven, at her father's house. They got along very well; and Eme'mqut and Tree-Trunk-Man, with their wives, often went to visit both Root-Man and Big-Raven. That's all.

Told by Pa'qa, a Maritime Koryak girl of the village of Kamenskoye, Dec. 26, 1900.

92. Raven-Man.

Once upon a time there lived Raven-Man (Valva'mtĭla'n) and his wife. They had nothing to eat. One day Raven-Man said to his wife, "Go look for some food." She answered, "Go yourself! you are a man." Still he did not go, so she herself went to look for food. After she had gone, Raven-Man, while rocking the baby, sang, "Your mother has gone, and I am rocking you, Qave'u-ve, qave'u-ve." In the mean time Raven-Man's wife was flying over the Koryak houses, and soon came to the house of Big-Raven (Quikinn'a'qu). Just before she arrived, he had slaughtered a reindeer for food, and sacrificed a dog to The-One-on-High (Gi'chola'n). As soon as Raven-Man's wife discovered the carcass, she took it home. Raven-Man saw his wife coming carrying the load, and said to his child, "Ma-ma-ta, ma-ma-ta, your mother has brought a reindeer." Raven-Man's wife carried the dog's carcass into the house, and scolded her husband, saying, "You are a man, and still you never go out hunting: you always stay at home." Raven-Man did not listen to her. He laid the child on the dog's carcass, and said, "Your mother has brought

x 773 a reindeer." In the mean time he hurriedly picked at the meat, and swallowed
 539 some of the pieces. Raven-Man's wife said, "Wait a little, we will eat together."
 She took the dog-meat away from him, cooked it, and served it in a dish. Raven-Man got angry, and would not eat. He went outside, saying, "I will die rather than eat it."

He flew away to look for food himself. He flew and flew everywhere, but could not find anything. Finally he came to the house of Big-Raven, who had just slaughtered a reindeer. Big-Raven's daughters, Yine'a-ñe'ut and Can'a'i-ñā'ut, skinned the reindeer and began to cut it up. Meanwhile Raven-Man pecked at the kidneys. They saw it, and said, "Raven-Man has come! He is going to steal again." Then they saw Raven-Man catch up a piece of meat and fly away with it to the tundra, where he became a man, and ate the meat. Then he came again, in the shape of a raven, to get more meat, and again flew back to the tundra. The two girls said to their father, "Just look! He is coming here as a raven; and when he flies back to the tundra, he will become a man." Then Big-Raven sent Eme'mqut to overtake Raven-Man. Eme'mqut went to the tundra, and asked Raven-Man, "What kind of a man are you?" Raven-Man answered, "When I appear among people, I am a raven; but on the tundra I am a man. That is just how I am." Eme'mqut said, "Come live with us;" and Raven-Man went with him. Big-Raven looked at him, and then said, "Oh! he is the thief who stole the meat." Then he said to Raven-Man, "Are you single, or married?" Raven-Man answered, "I have a family living at some distance from here." — "Come, bring your family and live with us," said Big-Raven. Raven-Man went to get his wife. She asked him, "Where have you been, and where do you come from?" He answered, "Big-Raven wants us to live with him. Let us go down to his place." They went to live with him. After some time Big-Raven said, "This is the first time I ever saw such a quick worker." He gave Raven-Man part of his herd, and then they separated, but lived near each other. That's all.

Told by Anna Qad'i'qut, a Maritime Koryak woman, in the village of Kamenskoye, Dec. 27, 1900.

93. Can'a'i-ñā'ut and Twilight-Man.

Big-Raven (Quiktna'a'qu) lived with his elder son, Eme'mqut; his younger son, Big-Light (Qeskin'a'qu); his elder daughter, Yine'a-ñe'ut; and his younger daughter, Can'a'i-ñā'ut. His elder daughter he gave in marriage to a Reindeer Koryak, Frost-Man (Añna'mayat) by name.

Frost-Man took his wife to his camp. With him lived Twilight-Man (Gi'thiñla'n). Yine'a-ñe'ut once said to Twilight-Man, "It would be well for

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you to marry, then I should have a friend. I am going to take you to my younger sister, Čana'i-ña'ut, and you must woo her." — "All right," answered Twilight-Man.

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They went on reindeer-sledges to visit Big-Raven, who asked his daughter, "Who is this Reindeer man that you brought with you?" — "It is Twilight-Man," answered Yiñe'a-ñe'ut. "I want him to marry my younger sister. When my husband goes out, I always remain all alone in the camp; and now we shall be two friends, two sisters." — "All right," said Big-Raven, "take your sister." To his son Eme'mqut he said, "Divide the herd, and give the greater half of the reindeer to your sister, because Twilight-Man is a good herdsman." Eme'mqut picked out the reindeer, and Yiñe'a-ñe'ut went away with Twilight-Man and Čana'i-ña'ut, and they took the herd of reindeer with them.

When they arrived at their camp, they were met by Twilight-Man's mother, who was glad to see her only son married. They got along very well. Twilight-Man's mother cared for her daughter-in-law, petted her, and fed her with reindeer-tongues.

Eme'mqut once went to the games at Lower Village¹ (Taivvo'laken), — running, wrestling, ball-playing, — and on his way there he stopped at the camp of his brothers-in-law to invite them to go with him to the games in Lower Village. Frost-Man said that he would go; but Twilight-Man refused, saying, "I cannot leave the herd." Then Yiñe'a-ñe'ut said to her brother, "Now you will understand why I asked father to give him more reindeer. He is a good herdsman, and will not leave the herd. Eme'mqut and Frost-Man went without him, and Twilight-Man moved with his reindeer from Frost-Man's camp.

Eme'mqut and Frost-Man arrived at Lower Village, and the games commenced. There was a runner in Lower Village, Fog-Man (Yiña'mtla'n) by name, who could outrun everybody. Eme'mqut was unable to beat him. Then he said to Frost-Man, "Let us go home and bring Twilight-Man here: let him try to outrun Fog-Man." They started for their camp. Eme'mqut stopped at his father's house, but did not stay there over night: he went right ahead to Frost-Man's camp. Yiñe'a-ñe'ut asked him, "Well, who won the races?" Eme'mqut replied, "Fog-Man outran us all." Then Yiñe'a-ñe'ut said, "Bring me a good reindeer. I am going to find Twilight-Man, and will ask him to go with you to Lower Village. He will outrun Fog-Man."

They gave her a reindeer, and she went to her sister, whom she asked, "Where is your husband?" — "He is watching the herd," replied her sister. Twilight-Man soon came home. Yiñe'a-ñe'ut said to him, "Go with Eme'mqut and Frost-Man to the races at Lower Village. They could not outrun Fog-Man, so you must do it." He answered, "How can I go? Who will take charge of the reindeer?" — "Never mind them," said Yiñe'a-ñe'ut. "Perhaps

¹ This is the village of the lower world (see p. 121).

*773 you think your clothing is not good enough, and they will laugh at you there.
 539 I will give you some new clothing." — "Well, I will go," said Twilight-Man.
 Yiñe'a-ñe'ut returned home.

Next morning Eme'mqut and Frost-Man started again for Lower Village, and on the way there stopped at the tent of Twilight-Man to give him new clothing. Then they continued their journey with him.

When they arrived at Lower Village, they did not enter the house, but immediately began to play ball, and Twilight-Man won. During the game he grew tired. He stopped playing, and told Eme'mqut that he was very thirsty. Eme'mqut said, "There are some girls carrying home water: go and get a drink from them." Twilight-Man ran toward the girls, and called out to the last one, "Stop, girl! I want a drink." She paid no attention to his words, and went on her way home. Twilight-Man followed her, and called after her into the house, "Bring me some water." The girl refused to do so. "Come into the house and get some water yourself," she said. He went down. Then the girl's brother, Strong-One (A'n'qiw), took hold of him, saying, "Why did you run after my sister? Do you want to marry her? Now you must marry her." The girl, whose name was Driftwood-Woman (Yo'm-ña¹), also took hold of him, and said, "Now you must take me for your wife." They did not allow him to leave the house.

Eme'mqut, after waiting some time for his friend, sent a man to look for him. The man came to Strong-One's house, and called out, "Come, Twilight-Man! your reindeer are hungry." He answered, "You will have to go alone: they will not allow me to leave this place." The messenger returned to Eme'mqut, and said, "Twilight-Man says that they do not allow him to leave the house." Then Eme'mqut went there himself. He arrived at the house, and called out, "Twilight-Man, where are you? We are going home." Twilight-Man answered, "They are holding me here; I cannot get away; and you will have to go alone."

Eme'mqut went to the reindeer. He unharnessed Twilight-Man's reindeer, and, turning them into the pasture, he and Frost-Man went away.

When they approached Frost-Man's camp, Yiñe'a-ñe'ut came out of the tent to see who was coming. She saw that only two people were returning, and that the third one was not with them. She thought, "Probably one of them was hurt at the games, and will remain until he gets well." When Eme'mqut and Frost-Man came into the tent, Yiñe'a-ñe'ut asked them, "And where is Twilight-Man?" Eme'mqut answered, "He got married in Lower Village." Yiñe'a-ñe'ut then pondered for a while, and said, "Čan'a'i-ña'ut has no children, and probably for this reason he has married another woman. I am going to my sister, and will tell her that her husband has married another woman."

¹ The literal meaning of this word is "thrown out by the water."

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Eme'mqut, on his way home, stopped at Čan'a-i-ña'ut's tent. She came out to meet him, and asked him where her husband was. "Your husband has married another woman," answered Eme'mqut. But Čan'a-i-ña'ut replied, "It is not true, you are deceiving me." — "Yes, it is true," said Eme'mqut: "your husband married Strong-One's sister, Driftwood-Woman." Then Čan'a-i-ña'ut believed him, and said, "Well, since he is married, it cannot be helped. Let him bring his second wife home: she shall be my friend." Then Eme'mqut returned home.

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Twilight-Man did not come back for a long time. Meanwhile Čan'a-i-ña'ut came to be pregnant, and the time of her confinement was approaching. One day she went to draw water at an ice-hole, and right there she was delivered of a daughter. She thought, "Some people might say, 'Čan'a-i-ña'ut bore a child without having a husband.' I had better hide it." She hid the girl in one of the beads which she wore around her neck. She took some water home. Her mother-in-law looked at her, and asked, "What has changed your looks so?" She answered, "I was carrying water, and all of a sudden I felt a sharp pain in my stomach."

Yiñe'a-ñe'ut was all the time planning to visit Čan'a-i-ña'ut. Once she said to her family, "I am going to see my sister." Her father-in-law, Frost-Man's father, remarked, "Well, she is going to her sister's, and will tell her all sorts of stories: maybe something bad will result from it." But Yiñe'a-ñe'ut paid no attention to her father-in-law's words, and went to visit her sister.

Čan'a-i-ña'ut came out to meet her sister, who said, "I think you are cheerful because your husband has married another woman." — "No, never mind, let him marry," answered Čan'a-i-ña'ut. Both sisters went into the tent. Twilight-Man's mother hung a kettle of meat over the hearth to prepare a meal for the guest; but Yiñe'a-ñe'ut laughed at the old woman, and said, "Now you are eating of our reindeer: probably, since your son married another woman, he will soon bring home a larger herd." To her sister she said, "Put up your sleeping-tent,¹ and we will talk over matters in there." Čan'a-i-ña'ut put up her sleeping-tent. The sisters entered and began to talk. Finally Yiñe'a-ñe'ut said to her sister, "If I were you, I should go back to my brothers. I have no children, either: I also am going to leave my husband." After that, Yiñe'a-ñe'ut returned.

When Čan'a-i-ña'ut came out of the sleeping-tent, the old woman looked at her, and saw a change in the expression of her face. Čan'a-i-ña'ut took out some meat from the kettle. Heretofore she had taken care of the old woman and had given her the best pieces, but now she gave her the poorest piece. Then she went outside, brought in a seal-skin bag, put some meat and fat into it, and started for Lower Village, where her husband was married.

¹ The Koryak erect a small tent, made of reindeer-skins, inside the house, for each married woman or grown-up girl.

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539 When she arrived at Lower Village, she was met by Fog-Man, who called out to his sister, Fog-Woman (Yiŋa'm-ŋa'ut), "Come out and welcome the guest!" Fog-Woman came out. Čana'i-ŋa'ut gave her the bag of meat and fat. Driftwood-Woman also came but of the house. Then Čana'i-ŋa'ut and the other woman entered. Driftwood-Woman untied the bag and took out the meat. She took a fat piece, turned it about in her hand, and said, "When my husband comes, we will eat the meat, and laugh at Čana'i-ŋa'ut." Čana'i-ŋa'ut became angry, but did not answer. Soon she made preparations to go back to her parents. Everybody went outside and gave her presents. One gave an otter; another, a wolverene. Driftwood-Woman came out carrying a woman's knife, and said to Čana'i-ŋa'ut, "Lately Twilight-Man, running on snow-shoes, has overtaken a wolverene and trampled it to death. I will give you a strip of its skin to trim of your coat." Čana'i-ŋa'ut, in her wrath at Driftwood-Woman, who was sneering at her, snatched the knife out of her hand and cut off her nose. Then she sat down on her sledge, and made the reindeer run at top speed.

Fog-Man said to his sister, "I will go in pursuit. Since she has cut off her friend's nose, she certainly does not want to live with Twilight-Man any longer, so I am going to marry her." With this he ran in pursuit of Čana'i-ŋa'ut, but went astray.

When Čana'i-ŋa'ut returned home, she broke up camp, put the tent on her sledge, gathered the herd together, and went to her father's home. She left a small tent for her mother-in-law. When she was approaching Big-Raven's house, the people went out to see who was driving the reindeer, and they saw Čana'i-ŋa'ut. Her brothers asked her, "Where is your husband?" but she did not answer. She remained at her father's house.

In the mean time Twilight-Man came back from his trip; and when he saw Driftwood-Woman with her nose cut off, he immediately left and went toward his old camp. He found his old mother sitting in a shattered tent. When she saw him, she scolded him, saying, "Why did your wife leave you?"

He went on to the house of Big-Raven. Eme'mqut discerned him at a distance, and called out to Čana'i-ŋa'ut, "Your husband is coming!" When Čana'i-ŋa'ut heard that, she put on several coats of reindeer-skin, and said, "If he stabs me with his knife, he cannot get at my body."

Soon Twilight-Man arrived, entered the house, and sat down near Čana'i-ŋa'ut. She saw that he was not angry with her, and said to him, "You see that I have put on several coats, for I thought that you would kill me for having cut off your second wife's nose. If you should stab me with your knife, the knife could not get at my body."

Soon after that, Fog-Man, who had wandered about for some time, but who had found his way to Big-Raven's house, arrived. Čana'i-ŋa'ut knew that he was pursuing her. She took the beads off her neck, gave them to

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Fog-Man, and said, "Here are my beads. My daughter is concealed in one of them. Let her grow up at your house. When she is grown up, you may marry her."

Twilight-Man asked her, "What have you there?" And she replied, "You left me with child, and in your absence I was delivered of a daughter, and hid her in one of my beads." Then Twilight-Man and Čan'a-i-ñā'ut went home and lived as before, and his mother again cared for her daughter-in-law.

Eme'mqut and Fog-Man went to Lower Village. Eme'mqut courted Fog-Man's sister, Fog-Woman. He married her there, and took her to his home. One day Čan'a-i-ñā'ut said to her husband, "Go and get your second wife." Her husband, answered, "What for? I am not going to do so, she has lost her nose." So they lived. That's all.

Told by Anne Qač'iqtut, a Maritime Koryak woman of the village of Kamenakoya, Dec. 27, 1900.

94. Fog-Man and Driftwood-Woman.

Big-Raven (Quikinn'a'qu) lived with his wife Miti'. A daughter, Yiñe'a-ñe'ut, was born to them; then a son, Eme'mqut; then a son, Big-Light (Qeaskin'a'qu); then other children were born. Their son Eme'mqut grew up. He began to kill wild reindeer. He would bring reindeer every day from the chase. His mother, Miti', used to put the fattest parts of the reindeer into bags, and hide them in the storehouse. The children would always ask their mother, "For whom do you save those bags of meat?" but she would say nothing in reply.

Once Big-Raven went outdoors, looked at the sea, and saw that a light fog was coming up from it. Soon he beheld through the fog a skin boat with people in it. They were paddling. When the boat came nearer, he shouted into the house, "Somebody is coming to us!" Everybody left the house to meet the guests. The boat landed; and it turned out that, with the exception of one old woman, all the new-comers were men. Big-Raven saw that it was Fog-Man (Yiñā'mtila'n) who had come. All the visitors were asked into the house. Among them was also Fog-Man's father, Atta'gen. He said to Big-Raven, "I have brought my son to you to serve for your daughter. Would you rather have me leave my son with you, or shall I take your daughter along?" To this Big-Raven replied, "You may take my daughter along with you." Then they got Yiñe'a-ñe'ut ready for the voyage. Miti' took the bags with pieces of fat reindeer-meat from the storehouse. At last Miti' had finished her preparations; and she said to her daughter, "There are clothing and fat meat in these bags and sacks. Take them to your bridegroom's house." Thus Fog-Man got Yiñe'a-ñe'ut, and carried her away in his skin boat. Yiñe'a-ñe'ut was still almost a little girl.

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539 When Fog-Man landed with his wife at his father's settlement, everybody came out to meet them. Yiñe'a-ñe'ut did not go into the house, however, but remained outside to play with the girls. The people laughed at Atta'gen, saying, "A nice bride did he bring for his son! She had hardly reached shore, when she began to play with the children."

Soon a skin boat was seen to approach, which came to Fog-Man's house from another village. It reached the shore, and Fog-Man's sister, Fog-Woman (Yiñ'a'm-ña'ut), stepped out of it. They asked her why she had come. She answered, "I heard that my brother is to be married, and I came to see my sister-in-law." — "She is playing outside," answered her relatives. "Well, then, call her in to me," said Fog-Woman. Yiñe'a-ñe'ut was called in. When Fog-Woman looked at her, she said, "Why did you say she was not a proper wife for my brother? She is simply very young, and she wants to play all the time."

Later on, Yiñe'a-ñe'ut said to her husband's sister, "I am going to give you some of the presents that I have brought along from mother." Yiñe'a-ñe'ut went out and threw down from the sledge two bags, — one full of fat meat, and the other one full of reindeer-fawn skins; but she could not carry them: they were too heavy for her. Then she went back to the house, and said to her sister-in-law, "Go and take for yourself one bag of fat meat and another bag filled with fawn-skins." They went out, and Yiñe'a-ñe'ut pulled out of the bags fat meat and black fawn-skins. Fog-Woman said, "You see what a kind and good sister-in-law we have." To this, Fog-Woman's mother replied, "That is the reason we went to Big-Raven to make this match."

Yiñe'a-ñe'ut's sister-in-law prepared for her homeward trip. When she was taking leave of her brother, she said, "You ought to be considerate of your wife, she is so very young yet." To Yiñe'a-ñe'ut she said, "Play one day, on the next work and attend to the household."

Fog-Woman went away in her boat. When she arrived at her house, she told her daughters about her sister-in-law, saying, "She is so good! she has given me many presents, — meat and skins."

After Yiñe'a-ñe'ut's departure from her parents' house, her brother Eme'm-qut married Grass-Woman (Ve'ai), Root-Man's (Tatqa'hičhin) daughter. Soon a son, Born-again (Io'novet), was born to them, and a daughter, Yellow-Woman (Čei'pi-ñe'ut).

In a short time Yiñe'a-ñe'ut also was with child, and gave birth to a girl. They named her Ice-Hole-Woman (A'ime-ñe'ut).

Once Fog-Man went to sea, hunting, and killed a whale. The people came up to Yiñe'a-ñe'ut's house, and shouted, "Come out to meet Fog-Man! He is towing a whale." Girls from the neighboring houses came and derided Yiñe'a-ñe'ut, saying, "Well, what kind of embroidered dancing-clothes will she put on now to meet the whale? She has not embroidered anything. She has done nothing all day but play." Yiñe'a-ñe'ut kept silence. When the boats

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with the whale approached the shore, she said to her father-in-law, "Come to the storehouse with me." The two went into the storehouse, and Yiñe'a-ñe'ut pulled out from the bags that she had brought from home, hatchets, knives, coats of fawn-skins with fur trimmings, embroidered and beaded edges, and put them on the women who were there. She herself put on a dancing-suit with rich fur trimmings and magnificent embroidery. Thereupon the women accompanied Yiñe'a-ñe'ut to the shore to meet the whale with dances.

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The skin boats landed, the whale was hauled up on the shore, and the women stopped dancing and singing. Then everybody, with knives in their hands, crowded around the whale, and began to cut it up. Only Fog-Man and his wife were sitting aside. The people called to him, "Fog-Man, we are carving the whale, come join us!" but he replied, "Let the people cut for themselves, there will be enough left for me." Soon another skin boat full of people came in sight. They landed, and joined in cutting up the whale. Fog-Man shouted from his place, "Let the new-comers cut plenty for themselves, let them fill their skin boat."

At that time Yiñe'a-ñe'ut went to look after her daughter. She returned, and said to Fog-Man, "Our daughter is thirsty. Go to the boat of the people who have just arrived, and get some fresh water there. They always keep a supply of it." Fog-Man ran down to the boat, and saw a girl standing in the water, holding the boat. She would not come up to the shore. Fog-Man said to her, "Push the boat farther up the beach. I want to get some fresh water from the bucket." The girl did not say a word in reply. He took her by the shoulder, intending to draw the boat nearer; but she shouted to her brothers, "Come here! Fog-Man has assaulted me." The girl's brothers stopped cutting the whale, ran down to the shore, tied Fog-Man, threw him into the boat, and went off to sea. He had only time to call to his mother, "Take care of your daughter-in-law."

The people in the skin boat took Fog-Man to their house, on the other side of the sea. The girl whom Fog-Man had touched was called Driftwood-Woman (Yo'm-aa). When the skin boat landed, her older brother, Strong-One (A'nqiw), said to Fog-Man, "You insulted the girl: now you have to marry her." Fog-Man answered, "Well, I will take her; how can I get away from you, now that I am on this side of the sea?" Thus Fog-Man lived at Strong-One's house.

After Fog-Man had been carried off by strangers, his father took care of the whale, and celebrated the festival of sending it home. Then he said to his people, "Let us go along the trail leading to Big-Raven's house. Let the women gather berries." They got ready and started off in a skin boat in the direction of Big-Raven's village.

At this time, Strong-One also made up his mind to take a trip in the direction of Big-Raven's village for the purpose of gathering a supply of roots

539 X773 and berries. He went with all his people. When Strong-One was paddling toward the shore, Fog-Man noticed some people on the shore some distance away, and said, "It seems to me that our people are also here picking berries." Then Driftwood-Woman said to her brother, "Do not land at the same place, land somewhere farther off." Strong-One turned the boat, and landed far away from the other people.

As soon as they got ashore, Fog-Man took his bow and arrows, and went off until he found his own people. He sat down by the side of Yiñe'a-ñe'ut. His sister was also there. But he did not sit there long. As soon as he had left Strong-One, Driftwood-Woman said to her brothers, "Where did your brother-in-law go? Bring him back." Then her brothers went to look for him, found him with his relatives, and took him back to the boat. Strong-One was an athlete, all his brothers were powerful warriors, and the people were afraid of them.

Soon after that, Yiñe'a-ñe'ut's supplies of provisions became exhausted. She said to Fog-Man's sister, "Go to Strong-One's, and ask for some food. They may give some to you, although they would refuse it to me." But Fog-Woman refused to go. Then she sent her little daughter. Ice-Hole-Woman arrived at Strong-One's skin boat. The people asked her, "Whose daughter are you?" She answered, "I am Yiñe'a-ñe'ut's daughter." Fog-Man was not at home, he was away hunting. The brothers said to Driftwood-Woman, "Look, your husband's daughter has come!" She ordered the girl to be brought to her, and asked her, "Who sent you here?" — "Mother sent me," answered Ice-Hole-Woman. "We have no more food." Driftwood-Woman took the little girl, strangled her, and thrust her into a crevice in the ground.

Fog-Man soon came back from hunting, and brought a wild reindeer which he had killed. The people said to him, "Your daughter has been here to ask for food: they have nothing to eat." And Driftwood-Woman added, "Yes, yes! she has been here. I gave her some seal-meat, and she took it home." Fog-Man was grieved to know that Yiñe'a-ñe'ut was without food, and said to Strong-One, "I have staid with you long enough. I am going home now." Then he left; but Driftwood-Woman said to her brothers, "Bring back your brother-in-law, otherwise I shall get sick." Her brothers ran after Fog-Man, overtook him, and carried him back in their skin boat to the other side of the sea.

Yiñe'a-ñe'ut waited and waited for her daughter to return. Finally she said, "How long she is staying away! I will go and look for her." But Fog-Woman said, "No doubt her father has taken her along with him."

Yiñe'a-ñe'ut's father-in-law did not let her go in search of her daughter. After a short time he said to the women, "You have picked enough berries and roots: let us go home." They went to their village in the skin boat.

Fog-Man was longing to go home. Once he said to Strong-One, "I want

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to go home. Take me back, and let your sister go with me. We shall live there together." The brothers of Driftwood-Woman consented, and took them across the sea. When they arrived, Fog-Man asked Yiñe'a-ñe'ut, "Where is our daughter?" She answered, "When we were picking berries, I sent her to Strong-One for food, and she never came back."

Behind a high ridge of mountains, far away from the sea, lived two brothers with their mother. One was called Wolf-Man (E'h'i'mtla'n); the other, Hathope.¹ Wolf-Man was a shaman. Once he said to his brother, "I see that beyond the mountain-ridge near the sea, in Big-Raven's country, a dead girl is lying in a crevice in the ground. I will go there, bring her to life, and you shall marry her." The brothers crossed the mountain-ridge, ran down to the crevice, and found the dead girl, whom Wolf-Man revived. Thereupon Hathope married her. Then Wolf-Man wanted to go home; but Hathope said, "Let us live for a while in my wife's country before she leaves it forever." Thus it happened that they staid and lived some time in Big-Raven's country:

One day Big-Raven said to his son Big-Light, "Take your sister Čan'a'i-ña'ut, your nephew Born-again, and your niece Yellow-Woman, and go hunting wild reindeer. Yonder are many reindeer." Big-Light obeyed his father's orders. He reached the hunting-ground accompanied by his sister, his nephew, and his niece, and built an earth lodge. There, they spent the night, and on the following morning Big-Light went hunting. Čan'a'i-ña'ut, Born-again, and Yellow-Woman remained in the lodge. After Big-Light had left, Čan'a'i-ña'ut went outside, walked off some distance from the house, and discovered two men, and a girl between them. One of the men was beating the drum, singing, and saying repeatedly, "To-day my wife sees her land for the last time. Soon we shall leave here, and she will not see this country again." Čan'a'i-ña'ut thought to herself, "I will go nearer, and see what kind of people they are;" but as soon as she approached, they jumped up and started to run. Čan'a'i-ña'ut looked, and saw two wolves running away and a woman behind them. Čan'a'i-ña'ut ran home, called Born-again and Yellow-Woman, and said to them, "I do not know what it is that I have seen. First three persons were sitting on the ground. One of them was singing. As soon as I went near, the two men turned into wolves and ran away, followed by the woman."

Big-Light killed a wild reindeer. Suddenly he heard a voice. Some one was singing. "I will go and see who is singing there," said Big-Light to himself. He went; and when he came near enough, he understood the words of the song: "My brother has revived a girl, I married her. Now she sees her country for the last time. Soon we shall leave for our own country." Big-Light came up closer, and saw two men on the ground, and a woman between them. He looked at the woman, and thought, "How much she resembles my sister Yiñe'a-ñe'ut!" Suddenly the men became wolves, ran

¹ A name of the wolf which is used only in myths; also Athap.

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away, and the woman followed them. Then Big-Light went back to the killed reindeer. He lifted it upon his shoulders and carried it home. Čan'a-i-ña'ut came out to meet him, and said, "I will tell you what I have seen to-day;" but he answered, "I have seen myself what you wish to tell about. Tell me, how did it appear to you?" Čan'a-i-ña'ut said, "I went outside, walked a few steps away from the house, and saw two men sitting on the ground, and a woman between them. One of them was singing, 'It is the last time that my wife sees her land, soon we shall go to our own country.' Then, when I came nearer to them, the men assumed the shape of wolves and ran away, and the woman followed them." Big-Light said, "I have seen the same thing." Then he added, "Let us go home now." They went home, and took along the killed reindeer.

When Eme'mqut, who stood outside, saw them coming, he went and told his father. Big-Raven said, "Something must have happened to them. They went hunting only yesterday, and to-day they are coming back. Maybe one of the children has been hurt." When they arrived, they told him that they had seen two men, and a woman resembling Yiñe'a-ñe'ut; and that when they would approach nearer to them, the men would turn into wolves, and would run away, the woman following them. Then Big-Raven said, "It is a long time since we have seen Yiñe'a-ñe'ut: something must have happened to her. Keep a watch for her." On the same day, Eme'mqut, Big-Light, and Illa' went out in the wilderness. Soon they saw two men sitting on the ground, and a woman between them. One of the men was singing. As soon as the men noticed them, they ran away in the shape of wolves, and the woman followed them. Eme'mqut went back home with his brothers.

On the following day Čan'a-i-ña'ut went to pick berries. She went far from the house, and chanced upon a camp consisting of several tents. Suddenly she saw coming out of one of the tents a young woman carrying a basket in her hand. Čan'a-i-ña'ut looked at her own reflection (wi'yil-wi'yil), which she could see in a pool of the swamp, and then at the woman, and she noticed that the latter looked very much like her own reflection. The woman went down to the river with her basket to draw water. Čan'a-i-ña'ut went after her, and sat down on the bank. The woman began to sing, "Where may my mother be?" Čan'a-i-ña'ut then came up to her and asked, "Who is your mother?" — "My mother is Yiñe'a-ñe'ut," answered the young woman. "If Yiñe'a-ñe'ut is your mother, then I am your aunt," said Čan'a-i-ña'ut. "Where do you come from?" The woman answered, "Driftwood-Woman killed me, the Wolves revived me, and one of them has married me. Now we shall soon go away from here. When you reach home, tell Grandmother Miti' and grandfather to make an offering to Something-Existing (Yaqr'i'čain), — a few white and a few spotted old reindeer, — and perhaps he may bring me back to you. When anybody approaches our houses, the village disappears, and

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the inhabitants turn into running wolves." She also told Čan'a'i-ña'ut that her father had left Yiñe'a-ñe'ut, and married Driftwood-Woman. 773^x
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Čan'a'i-ña'ut went home and told her parents all she had seen and heard from their grand-daughter.

Then Big-Raven remarked, "I have never killed any of my old white and spotted reindeer, but now I must kill a few as an offering to Something-Existing." He killed the reindeer which his grand-daughter had designated as the desired sacrifice.

Suddenly a noise arose in the sky. Something-Existing said to his son, Cloud-Maker¹ (Ta'yañ), "Go out and see what that noise is, Cloud-Maker." When he returned, he said to his father, "Big-Raven has old reindeer, white and spotted. Heretofore he would never kill them for us. Now that they have come up here, it seems that Big-Raven has sacrificed them." Then Something-Existing said to his son, "Look down upon the earth and see what has happened there that should have induced Big-Raven to kill the reindeer which before he has always spared." Cloud-Maker went and looked. When he returned to his father, he said, "I have seen Yiñe'a-ñe'ut's daughter, whom Driftwood-Woman killed. The Wolves have revived and married her. Big-Raven seems to wish to recover her. This is why he killed the reindeer for us." Then Something-Existing suggested to the Wolves to go nearer to Big-Raven's village.

Thus it happened that the mother-Wolf said to her sons, "Let us move nearer to Big-Raven. Perhaps he and his people would like to have a look at their child before we take her away to our far-off land." The Wolves moved nearer to Big-Raven's habitation. One evening Big-Raven's people came running to him with the news that a long train of reindeer-sledges was approaching his house. The Wolves were bringing Ice-Hole-Woman. When they arrived, Ice-Hole-Woman entered the house, but the Wolves did not wish to enter. The slightest noise would make them shudder. Finally Big-Raven's children succeeded in persuading the Wolves to go into the house. They came in, and they were feasted. Then Big-Raven said to them, "You ought to take Ice-Hole-Woman to her mother, Yiñe'a-ñe'ut, before you go far away." — "Well, we will take her," said the Wolves. Thereupon they went to Yiñe'a-ñe'ut. Eme'mqut and Big-Raven went with them. They arrived at Fog-Man's village. When Fog-Man was told that people came to visit them, he sent Driftwood-Woman to meet them. She took a fire-brand and went out; but Ice-Hole-Woman snatched it from her hand, pushed it into Driftwood-Woman's mouth, and said, "You strangled me before, now I shall burn you to ashes." Then Ice-Hole-Woman ran into the house and exclaimed, "Where is my mother? Is she alive?" Her mother came to greet her. She was thin and bruised, for, ever since Driftwood-Woman had come to the house, her husband had hated

¹ The same personage as Cloud-Man (Ya'hai, Ya'hala'n).

*773 and beaten her. Ice-Hole-Woman said to her mother, "We will take you along with us." They sat down for a while, and then got ready to go. Eme'mqut took his sister Yiñe'a-ñe'ut home with him. Her son-in-law, Wolf-Man, blew upon Driftwood-Woman, and she turned into driftwood. Fog-Man also expressed a desire to go with them. Eme'mqut did not want to take him, but he went, just the same. Upon their arrival, Big-Raven asked what had happened to them, and Fog-Man told him everything. Then all of Big-Raven's people hated Fog-Man, but he did not grumble. He said, "You are treating me now the way I used to treat Yiñe'a-ñe'ut."

539 The Wolves staid with Big-Raven for some time, then they made ready to go home. Big-Light proposed to accompany them. When they came to their camp, the mother-Wolf asked them, "Why did you stay away so long?" — "Big-Raven asked us to visit my wife's mother," answered her son Hathope. "Now we will leave for our own country," said the mother-Wolf. To this her son Hathope replied, "I have become used to this country: let us live here, near my wife's relations." The old mother-Wolf consented. Then Hathope said to her, "Big-Light came to us to make a match, but we have no sister." — "Yes, you have," said the mother-Wolf. "I have brought up a daughter without your knowledge. She lives at large in a separate house. Her name is Storm-Woman (Yo'ye-ñe'ut)." She was given in marriage to Big-Light. They all went to Big-Raven's and lived there together. Soon after that, Fog-Man went back to his settlement with his wife Yiñe'a-ñe'ut. That's all.

Told by Anne Qaci'lqut, a Maritime Koryak woman, in the village of Kamenskoye, Jan. 2, 1901.

95. Big-Raven's Journey to the Sky.

It was at the time when Big-Raven (Quikinn'a'qu) lived. Once he said to his wife, his sons and daughters, "Let us move up to the sky, but do not look back on the way." They prepared for the journey, fitted out a train of reindeer-sledges, and began to ascend to the sky. Eme'mqut was sitting way behind, on the last sledge. He was quite small then. When they were half-way up, he looked back, in spite of his father's order; and immediately the thong¹ by which his sledge was tied to the rest of the train broke, and he fell down. Eme'mqut cried, "I am falling!" Miti', who was in front of Eme'mqut, heard his cries, and called to Big-Raven, who was sitting on the first sledge. She said, "Eme'mqut has fallen down." Then Big-Raven, without looking back, shouted in reply, "Cut the thong which holds the two reindeer in the rear. One of them is mine, and the other one is yours: let them be Eme'mqut's

¹ The method of attaching one sledge to another in a family train of reindeer is by means of a thong going from the halter of the animals in the rear to the back of the preceding sledge.

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companions." Eme'mqut and the two reindeer fell down, and struck the ground near Big-Raven's house. As soon as they reached the earth, the reindeer turned into human beings. One of them became a man; the other, a woman. The man was called Reindeer-Big-Raven (Qoya'-Quikinn'a'qu); and the woman, Reindeer-Miti' (Qoya'-Miti'). They raised Eme'mqut as if he were their own son. 773^x
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When Eme'mqut was grown up, his parents said, "Let us go and make a match for our son. Let us get Root-Man's (Tatqa'hiñam) sister's daughter for him." They went. When they came to Root-Man, they said, "We have come to make a match for our son." Root-Man answered, "My niece is very young: wait until I have consulted with my sister." Suddenly some one shouted from outside, "Another old man and another old woman have arrived!" When they entered the house, Root-Man asked them, "Who are you?" They answered, "We are the parents of Frost (Qeli'va). We have come to arrange a match for our son Frost."

Root-Man's sister, Root-Woman (Tatqa'-ña'ut), said, "I will not give my daughter, Wild-Rye-Woman (Tuwa'ña'), in marriage to Raven-Big-Raven's (Va'lvam-Quikinn'a'quts) son." Thus Wild-Rye-Woman was married to Frost. Frost's parents took her home.

Thereupon Root-Man said to his wife, River-Woman (Vaya'm-ña'ut), "Let us give our own daughter, Grass-Woman (Ve'ai), to Big-Raven's son. The poor old people came walking over here." Root-Man then made his daughter ready for the journey. She was given clothes and sinew thread, but no reindeer. Root-Man himself had only a few reindeer. The old couple went back on foot with the girl. They brought her home and married her to Eme'mqut.

Big-Raven, with his family, lived in the sky for quite a long time. There he married his daughter Yiñe'a-ñe'ut to Cloud-Man (Ya'hala'n), and his son Big-Light (Qeskin'a'qu) to Cloud-Man's sister, Cloud-Woman (Ya'hal-ña'ut). Both he and Miti' had entirely forgotten their son Eme'mqut. Once Big-Raven said to his people, "It is time to go home: let us go down to the earth." They left the sky, taking along their herds of reindeer with iron antlers. Cloud-Man accompanied them.

At that time Eme'mqut was out gathering wood. He met Big-Raven's reindeer-train. Miti' asked Big-Raven, "Who is that dirty and ragged man?" Big-Raven called him, and asked, "Who are you?" He answered, "I am Eme'mqut." Big-Raven continued, "And who is your father?" — "My father," answered Eme'mqut, "is Big-Raven." — "And who is your mother?" — "My mother is Miti'." — "And where are your parents?" — "My parents are at home." — "Have you any reindeer?" — "We have no reindeer: we go afoot." Then everything came back to Big-Raven's mind, and he said, "Well, this is our son Eme'mqut: he was torn away from us when we were ascending to

¹ Ta'wai or wild rye (*Elymus mollis*) is one of the materials from which the Koryak plait bags and baskets.

² See p. 17.

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the sky. We detached two reindeer and let them down. They turned into human beings, and brought up Eme'mqut." Then he hit Eme'mqut, who broke in two; and the real, nice-looking, and well-clad Eme'mqut came forth.

When Big-Raven arrived at his house, the old people inside began to feel uneasy. They said to their daughter-in-law, "Go and see what the noise outside means. Somebody must have arrived." She went out and looked, and, coming back to the old people, said, "Somebody has come here with a large herd of reindeer. The noise we hear is the thundering clatter of their iron antlers." Grass-Woman looked at the old people, and noticed that their heads were turned into reindeer-heads, and their feet into hoofs. She asked them, "Why are you changing thus?" They only said, "Do not look at us: look up."

Outside Big-Raven said to Eme'mqut, "Take the reindeer that you have had: we will offer them to The-One-on-High (Gr'chola'n) as a sacrifice." Eme'mqut went up to the roof of the underground house and shouted through the entrance-hole, "Wife, where are you?" Wild-Rye-Woman answered, "I am not your wife. My parents-in-law have turned into reindeer, and I do not know where my husband is." She did not recognize Eme'mqut because he was so clean and nice looking. Eme'mqut answered, "I am Eme'mqut, your husband. My real father and mother have come, and you may bring out the reindeer. We will kill them as a sacrifice to The-One-on-High." Then Wild-Rye-Woman came out and brought the reindeer along. Big-Raven sacrificed them, and he lived again in his former home.

Soon after Big-Raven's return, Root-Woman said to River-Woman, "Let us call upon our daughters. You go to your daughter, and I will go to mine." They started off on foot. On the way, Root-Woman teased River-Woman, saying, "I shall drive back on reindeer, ehe'i, ehe'i! and you will have to drag yourself back on foot, huč, huč!" Soon they arrived at the pasture-land where Big-Raven's reindeer were grazing. The women looked, and noticed that the reindeer had iron antlers. Root-Woman said to River-Woman, "It seems that somebody has come down here from the sky." Then she saw the herdsmen. Root-Woman called to them, "Who are you? Whose herd is this?" Big-Light, who was watching the herd, said, "It is our herd, Big-Raven's herd." — "And where is Frost's underground house?" asked Root-Woman, surprised. "It is far off," answered Big-Light. "I will leave you here," said Root-Woman to River-Woman.

Root-Woman reached Frost's underground house, and, seeing him outside, she asked him, "Why didn't my daughter come out to meet me?" — "Your daughter is not with me," answered Frost. "I lived with her only two days, and then I gave her away to my laborer, One-who-jumps-over-the-Snow (Elpi'niku). He lives in the next house." Then Root-Woman went to One-who-jumps-over-the-Snow. Her daughter Wild-Rye-Woman, and her daughter's husband, were still asleep. She took her daughter by her braids, pulled her out of the house,

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and said, "You fool! you had a good husband, and you could not keep him. Let us go home." Both women walked away.

Leaving the herd, River-Woman went toward Big-Raven's house. Yine'a-ne'ut, and River-Woman's daughter Grass-Woman, came out to meet her. Grass-Woman said to her mother, "The couple that came to our house to arrange a match between Eme'mqut and myself were not really Big-Raven and Miti', but their reindeer, who had assumed human form. Now Big-Raven and Miti' have come back from the sky, and have killed those reindeer as a sacrifice. Eme'mqut has become nice-looking. Drive back home and tell father that I am rich now."

River-Woman was conducted into the house, and was given food. When she got ready to return home, Big-Raven said to his sons, "Give half of the herd to Root-Man. Our herd is too large, and he has plenty of herdsman. I will also give my daughter Can'a'i-na'ut in marriage to his son."

They gave River-Woman half of the herd; and Eme'mqut, with his wife and sister, Can'a'i-na'ut, accompanied her to Root-Man's. On their way they overtook Root-Woman and Wild-Rye-Woman. The snow was deep, and they were plodding along with difficulty, falling down every once in a while. River-Woman saw them, and said to Eme'mqut, "Let us give them a lift on our sledges." Eme'mqut did not reply, but whipped up his reindeer. Thus they left the women on the road. When Eme'mqut was approaching Root-Man's underground house, Root-Woman's little son went out to look, and called into the house, "There comes mother driving up on Frost's reindeer." Root-Man immediately went out to meet his sister. When the sledge had stopped, he asked, "Who has come?" — "It is I," answered his wife, River-Woman. "I have come with Eme'mqut and our daughter. Those who were here before, and arranged the match with Eme'mqut, were Big-Raven's reindeer. The real Big-Raven has just now come back from the sky with a large herd of reindeer. He gave us half a herd, and is sending his daughter Can'a'i-na'ut to be married to our son." — "And where is sister?" asked Root-Man. "She is coming afoot with her daughter," answered River-Woman. We told Eme'mqut to give them a lift, but he only whipped up his reindeer." — "Well, let them walk," said Root-Man.

Then they all went into the house. They killed some reindeer as a sacrifice. Root-Woman and Wild-Rye-Woman did not arrive until after sunset. They stole into the house and sat down quietly behind the hearth. Root-Woman's son asked her, "Mother, when shall we kill some sacrificial reindeer?" But she struck her son, and said, "Keep still!"

After some time, Eme'mqut said to his father-in-law, "Let us all leave, and return to our own place." Then they all went back to Big-Raven's house, where they all lived together. That's all.

Told by Anne Qat'ilqut, a Maritime Koryak woman, in the village of Kamenakoye, Jan. 6, 1901.

96. Big-Raven and Fox-Woman.¹

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Big-Raven (Quikinn'a'qu) once carried on his back a seal-stomach filled with blubber. He met Fox-Woman (Yayo'ča-ña'ut). "Carry me," she said, "I am sick." Big-Raven took her and carried her, together with the seal-stomach. On the way she drank half of the blubber, leaped down, and said, "Thou art cunning, Big-Raven, but I fooled thee; I drank the blubber." And she ran away. To avenge himself, Big-Raven took a heap of fish, let it freeze, and said, "Now the Fox-Women's children will wish to eat the fish, their tongues will freeze and stick to the fish, and I shall kill them all with a club." So he did. The children of the Fox came running, and started to eat the frozen fish: their tongues froze to it. Big-Raven proceeded to stun them with his club, and killed two of them. But Fox-Woman came, and said to Big-Raven, "Why dost thou kill my children? Thoud'st better let them off; they will bring berries for thee." Big-Raven let them go; but they never came back. That's all.

Told by Opuka an Maritime Koryak Ka'mmake, in the village of Kamenakoye.

97. Mouse-Woman.*²

Mouse-Woman (Pip'r'qča-ña'ut) said to her people, "Let us play!" They began to play. Suddenly the people noticed that one of her teeth was missing. They asked her, "How did you lose your tooth?" — "Envious-One [Nipa'va-tičān] shot at me from the sky, and knocked out my tooth. Surely I am going to die. How can I live after that?" The others said, "You shall not die outside. Let us take you into your house." They took her to her house, and her mother asked her, "What has made you ill?" She answered, "Envious-One hit me from the sky with his arrow." The mother said, "Let us send for your grandmother." They sent for her grandmother, and carried her into the house. The grandmother beat the drum, and asked, "Where has our daughter's illness come from?" There was no one to answer the question. The breath of the old woman did not fit into anything. Then she said, "Let us go and look into the porch." She called to Ermine-Woman (Imta'nam-ña'ut), "I am going to the porch. Let us inspect the puddings there. The little [Mouse] girl has been pilfering the provisions in the porch, and there she lost her tooth." They found the puddings. One made of nuts of the stone-pine had been gnawed, and there they found a tooth. The little pilferer lost her tooth close to the stone-pine-nut pudding. Ermine-Woman brought the tooth, saying, "Whose tooth is this? Let us try and fit it into every small girl's

¹ A sketch illustrating this tale, drawn by the narrator, is shown in Fig. 57, p. 116.

² The myths marked with an asterisk (*) were recorded by Mr. Bogoras (see p. 15).

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mouth." They said to one girl, "Open your mouth!" She opened her mouth, and they tried to place the tooth; but there was no room for it. The tooth did not fit the mouth of any of the small girls. Then Ermine-Woman said to the sick girl, "Try this tooth!" and the tooth fitted into the socket in her mouth. Ermine-Woman said, "She has been pilfering the provisions in the porch. What shall be done to her?" Then the mother of the girl scolded her, saying, "It is best for you to die. Go and strangle yourself with a forked willow-twigs!"¹ She came back, however, saying, "I was unable to strangle myself." Her mother scolded her again, saying, "Go away from here!" She went away again, and at last died. That's all.

Told in the maritime village Kamenakoye.

98. How a Small Kamak was transformed into a Harpoon-Line.*

A small kamak said to his mother, "I am hungry." She replied, "Go to the storeroom behind the sleeping-room (yī'nun) and take something." He said, "I do not want to. I will go to Big-Raven's (Quikinn-a'qu) house." The mother said, "Do not do it! It will be your death. You will be caught in a snare. Better go to the porch and take something to eat from there." He answered, "I do not want to. Those provisions taste of the porch."

Big-Raven spread a snare before the entrance of his elevated storehouse. The small kamak ran to the storehouse, and was caught in the snare. He cried and blubbered, "Oh, oh! I am caught! I am caught!" Big-Raven said, "I have a mind to go and look after my little snare." He came to the storehouse, and wanted to enter, but stumbled over something lying in the way. "What is it?" — "It is I! I am caught!" The small kamak was crying, and brushing off the tears with his little fist. "Leave off blubbering! I will take you to Miti'." He took him home. "Miti', dance in honor of this small kamak!" Miti' began to dance, saying, "We have a small ka-ma-ma-mak! We have a small ka-ma-ma-mak!" Big-Raven said, "You dance in the wrong way. — Come on, Ha'na! dance in honor of the small kamak!" Ha'na began to dance, singing, "We have a small ma-ka-kak! We have a small ma-ka-kak!" — "That is the way to dance," said Big-Raven. He took the kamak into the house, and asked him, "What shall we make of you, a cover for the roof-hole?" — "No," said the kamak. "If I am made into a cover for the roof-hole, I shall feel smoky, I shall feel cold." — "Then we will make you into a plug for the vent-hole." — "No," said the kamak. "If you make me

¹ The natives believe that mice actually commit suicide by strangling themselves in a forked willow-twigs. This is believed to happen especially in the autumn, when the human root-diggers rob many nests of their winter stores. The small owner then ends his life from despondency. At the same time the natives say that the polar owl sometimes puts dead mice into the forked boughs of the bushes of the tundra. This seems nearer the truth.

into a vent-hole stopper, I shall be afraid of spirits passing by."¹ — "Then what do you wish us to make of you? A work-bag, maybe?" — "No," said the kamak. "If I am made into a work-bag, I shall feel smothered." — "Then we will make you into a leather harpoon-line." The kamak began to laugh, and said, "Yes!" They made him into leather, and cut it into a line. Big-Raven went out and spread the harpoon-line before his house. Then Big-Raven's family all went to sleep.

The people of Frost-Man (Anna'mayat) talked among themselves, saying, "A small kamak has been caught by Big-Raven, and has been made into a line. Let us go and steal it." They went and untied the line. Then it cried aloud, "Quick! Get up! They are untying me!" Big-Raven said, "What is the trouble with our small line? It wants to awaken us. Let us get up and have a look at it." They went out of the house, and asked the kamak, "Why are you shouting so loud?" — "Frost-Man's people were about to carry me away."

The people living down the coast heard about the small kamak, — how he was caught by Big-Raven and made into a harpoon-line, and how the other people were unable to steal it. Then those living down the coast said to each other, "Let us try to steal that line. Surely we shall be able to take it." When Big-Raven's people had gone to sleep, those living down the coast came to steal the line. At once it gave warning; but it could not awaken the people. "They are untying me! They are taking me away!" The strangers untied the line and took it away. In the morning Big-Raven's people got up, but their line was gone. It had been stolen by the people from down the coast. Then Big-Raven said, "The people from down the coast are guilty of the theft. Nobody else could have done it. It is their doings, surely." Eme'mqut said, "A good line has been stolen from us. We must recover it in some way."

Eme'mqut made a wooden whale, and entered it. He went away, and, reaching the village down the coast, began to move to and fro in sight of the people. Then the people said to each other, "This is the first time such a whale has come to our place. It is a very good whale." They went to catch it, and, coming nearer, harpooned it, and made it fast with the newly stolen line. The small kamak struck into the whale lustily. Eme'mqut, however, said to the line, under his breath, "Why are you biting me? I come to take you back." Eme'mqut threw some berries of *Rubus Arcticus* into the boat of his pursuers, and they ate them instead of hunting the whale. Then Eme'mqut sped homeward with all his might, carrying away the line. Big-Raven did not spread the line again outside of his house. He kept it inside at all times. Therefore no more attempts to steal it were made. That's all.

Told in the maritime village Kamenskoye.

¹ Because they look down through the roof-hole.

99. Gull-Woman and Cormorant-Woman.*

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Two cousins lived together. One was Gull-Woman (Ya'xya-ña'ut), and the other Cormorant-Woman. They sat sewing. One day the former said, "No one comes to our cave. I will go there and prepare my sinew thread." She went down to the shore. About the same time a big kamak said, "I will take a walk along the shore." He walked along the shore, and saw Gull-Woman. He exclaimed, "What is it that shows so white yonder on the shore?" When he came nearer, he saw Gull-Woman, and swallowed her whole. He returned home, and said to his wife, "I do not feel well." As soon as he lay down to rest, Gull-Woman cut his intestines with her tailoring-knife. He said to his wife, "Oh! cheer me up by some means." The kamak-woman sang, "Without the collar-string, without nostrils!" (E'nnukoro'tka, eñvara'tka!') The kamak died. Gull-Woman came out of his body, jumped on the cross-sticks of his sleeping-tent, and tried to fly away. Being covered with slime, she could not fly, and fell back on the ground. The kamak's wife was sitting in the centre of the house. Gull-Woman, on seeing her, lay flat on the ground from sheer fright. After a while, however, she managed to fly up; but she fell down again on the house-top. Then she flew away, and at last reached her home.

There she said to her cousin, "A kamak swallowed me. I have had a narrow escape." Cormorant-Woman said, "I will try to do as you did. Let him swallow me also." Gull-Woman said, "Don't do it! You have no knife." — "But I have big thumb-nails. I wish it were done! I should feel elated." That one (the kamak-woman) passed by, but Cormorant-Woman could not talk to her. Thereupon Cormorant-Woman went to the cave and sat down there. The kamak-woman passed the cave very often, but she did not see Cormorant-Woman. The latter coughed, and said, "I am here!" but the kamak-woman could not find her in the dark. Cormorant-Woman said again, "Here I am! Swallow me!" The kamak-woman almost stepped upon her. She said, "Where are you?" At last she discerned her, and said, "I will swallow you!" Cormorant-Woman answered, "Do swallow me!" The kamak-woman gulped her down, and went home. "Oh!" she said after a while, "I feel ill." She called her husband,² and asked him to cheer her up. Then he also sang, "Without the collar-string, without nostrils!" Cormorant-Woman killed the kamak-woman² by tearing anew with her fangs the scars left by Gull-Woman's knife. Then the kamak-woman died, and Cormorant-Woman went out. Digging her way

* These words are supposed to be in the language of the kamak. They belong, however, to the ordinary Koryak of the western branch, with some phonetic changes, especially the use of *r* in the place of *v*. This last feature makes the words similar to eastern Koryak or Chukches.

² The respective roles of the kamak and his wife are evidently confused in this tale. Thus the husband, killed not long ago, would seem to be alive again.

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through several mounds of drifted snow, she finally reached her home. Then both the kamaks¹ said, "We have had enough of these doings. We have only inflicted punishment upon our own bodies." After that they ceased to walk along the shore. That's all.

Told in the maritime village Kamenskoye.

100. Miti' and Magpie-Man.*

It was at the time when Big-Raven (Quikinn'a'qu) and his people lived. Big-Raven said, "I will go and get some willow-bark."² Miti' went to feed their little puppies. Magpie-Man (Vak'htimtila'n) came to the dog-shed, and ate with the puppies (of their food). To indicate his love, he pecked at Miti's face, so that her nose was covered with scratches. Big-Raven came home, and asked, "What is the matter with your nose?" She said, "The sharp ends in the corner of the dog-shed scratched me thus." Then Big-Raven cut off all the ends of the poles in the corners of the dog-shed. Next morning he said again, "I will go and get some willow-bark." Miti' went out, jumped on top of the dog-shed, and sang, "I am walking a cross-stick!" Then Magpie-Man came; and she said to him, "Let us go in. Big-Raven will not come back soon. He will not catch us." She took him into the house; but as soon as they entered the sleeping-tent, and began to make love, Big-Raven came back, and shouted, "Miti'! take the load of willow." Miti' said, "Let the i'klo³ bring it down. I am busy trampling a half-scraped skin with my feet." — "Nay," said Big-Raven. "I want you to take it down. They will soil it with their mucus." Miti' took it, and with a violent pull drew it into the house. Then Big-Raven entered, and made a smouldering fire. He covered the porch, and stopped up the smoke-hole, so that the sleeping-tent also was filled with smoke. Then a cry, as of a magpie, came from within, and finally Magpie-Man came out. He had difficulty in finding a crack through which to escape. "Oh!" said Big-Raven, "see what the magpies have done to me!" Magpie-Man went home. Miti', however, was with child. After a while she laid two eggs. The two children grew rapidly, and Big-Raven loved them.

One time the people of Big-Raven were storing their catch of fish. One of the twin children said, "Mother, we are hungry." She said, "Go and tell father." They went out, and he gave each of them a whole dried salmon. They came back and ate the fish. Then they said again, "Mother, we are hungry." — "Go and tell father." They went out and said, "Father, we are

¹ It would seem that both kamaks must have revived after having been killed.

² The bark of the willow, especially that from the roots, is used for food by most of the tribes of north-eastern Siberia. It is pounded fine, and mixed with blood, patrid liver, oil, etc.

³ Small wooden chimes of human shape (p. 42).

hungry." — "I don't wonder, you two thievish sons of a magpie!" The children began to weep. "Now he is reproaching us!" they said. Then Miti' said to them, "Go out again, and say, 'Our real father is herding his reindeer with the wealthy people.'" The boys went in again. Miti' put them into a grass bag, placing each in one of the lower corners of the bag, and went away. She arrived at the tent of Magpie-Man, and flung her load right in.

After a while Big-Raven said, "I feel lonely. Let me go and visit Miti'." He went to the place where she lived. He said, "Miti', come out! Your former husband has come." Miti' said, "Has he no legs? He can enter without my help." He came in, and she gave him food. He ate, and soon he was choking. Then he jumped out of the house. Miti' called to him, "Halloo, halloo!" Then he could not help himself, and called aloud, "Halloo!" The piece that choked him flew out of his mouth, and fell down at a great distance off. Then Big-Raven went home. That's all.

Told in the maritime village Kamenskoye.

101. Eme'mqut and Illa'.

It was at the time when Big-Raven (Quikinn'a'qu) and his people lived. Eme'mqut, his son, had no wife. He went out, and found there an old man who was busy making tobacco-mortars ornamented with engraved designs. He asked him, "What kind of tobacco-mortars are you making?" The old man answered, "Go into the house. The old woman there will prepare a meal for you." He entered the house, and the old woman cooked a meal. Then she took the meat out of the kettle, and gave it to her guest. When he was through with his meal, the old man came home, and gave him the mortars, saying, "Take those with you, but, while hauling your sled, take care not to look back on them." Eme'mqut took the mortars and went away, dragging them along. Though they felt heavy, he did not stop, nor did he look back. At last he saw a large herd of reindeer passing ahead of him. Then he stopped and looked back. Behold! he saw a young woman in a covered sledge, driving a reindeer-team. He took a seat on the same sledge, and they drove home, where they had a great feast.

After some time, Illa' asked him, "How did you succeed in getting all this?" Eme'mqut told him how he found an old man, and how that old man was making tobacco-mortars. "I understand," said Illa'. He set out to find the old man, and, on reaching him, said, "Why are you making these tobacco-mortars?" — "Go in," said the old man. "The old woman there will prepare you a meal." Illa' entered the house, and the old woman prepared a meal, and, taking out the meat, gave him some of it. When he was through, the old man came in, gave him the tobacco-mortars, and said as before, "These

773 539 you must haul behind you; but take care not to look back while dragging them along." Illa' started on his way, but at almost every step he would look back at the mortars. One time a reindeer-leg appeared out of the farthest mortar. He sprang at it with his knife, intending to kill it, and to get the marrow out of its bones. Another time, when he turned back, a reindeer-head peered out of the darkness. He sprang at it with his knife, struck it with the blade, and chopped the face into small pieces. At last he arrived home, and left the sledge with Eme'mqut. Only tobacco-mortars were on it. That's all.

Told in the maritime village Kamenskoye.

102. Eme'mqut and the Ka'la.*

Eme'mqut lived with his family. One time he went out into the wilderness, where he found a house. A voice from within said, "Halloo, La'wa! How are you getting along with your man-hunting?"¹ He said, "Well, we have killed some wild reindeer." How is your wife?" — "She has just been delivered of a child. And we have also killed a man here at home. Now, La'wa, will you beat the drum?" — "Where is it?" — "Where should it be? It is yonder on the cross-pole." Eme'mqut beat the drum, and put them to sleep, — the kamak and his wife; then he revived the dead man, and at midnight they both fled. Later on the kamak's wife wished to urinate, and came out of the house. "How light of foot our son has become!" said both kamak parents. "How is it that there are here two footprints, — one on this side, and another on that?" They entered the house, and went to sleep again. In a short time their real son came home. "Halloo, La'wa! Not long ago you were at home, and now you arrive again." — "When have I been at home? I have just arrived!" (Tí'ta gū'mma tra'tík; ví'tcu tra'tík!)² — "How is your reindeer-hunt going?" — "Nothing killed! We are quite short of food." — "Ho, La'wa! beat the drum." He took the drum, which was covered with pieces of skin taken from women's breasts and sewed together. Then he beat the drum, singing, "Tray troy, tráy troy!"³

The revived man lived with Eme'mqut. He married a daughter of a reindeer-breeder, and they lived quite happily thereafter.

Told in the maritime village Kamenskoye.

¹ Oya'mya ("man") is a word used only by spirits. The usual word is Oya'mcawela'a.

² Here the spirits speak of men as "wild reindeer." In other tales a man is spoken of as "a little seal."

³ These words are supposed to be in the language of the kamak. They differ from the ordinary Koryak of the western branch only by the repeated use of *r* instead of *v*, which makes them similar to the eastern Koryak dialect, or the Chukches (cf. also footnote to p. 287).

* Compare preceding footnote.

103. How Yiñe'a-ñe'ut is swallowed by a Kamak.*

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It was at the time when Big-Raven (Quikinn'a'qu) and his people lived. A girl of his family was quite lousy. They shook her garments, and one small louse dropped down. Then Big-Raven, the girl's father, asked his wife, "What shall we do with it?" The women answered, "What shall we do? You will kill it." — "No!" said he. "I shall use it to make a drum." So he made a drum of the louse; and the whole family saw that the small louse was turned into a very nice drum indeed. From that time on, Big-Raven acted as a shaman, and the news of his inspiration was carried to every village in the neighborhood. The people said to each other, "How is it that Big-Raven has become a shaman? He has grown old without having any spirits. Has he become a shaman only by making a new kind of a drum?"

Big-Raven let his daughter live in seclusion, and she was not to be seen by the people. Suitors came for her from every village in the neighborhood. Then Big-Raven said, "Whoever guesses correctly of what my new drum is made shall have my daughter." The suitors guessed all kinds of sea-game. One said, "Of whale;" but Big-Raven said, "Not of that!" Another said, "Of white whale." A third guessed a wolf. They mentioned all kinds of animals; but their guesses were all wrong. Then a kamak jumped out of the fire on to the hearth. He was quite naked, but for a cap on his head. He said, "I will guess what your drum is made of. Of a chamber-vessel." — "Not of that," said Big-Raven. "Of a kettle." — "Not of that," answered Big-Raven. "Then of a small louse." Miti' said sorrowfully, "Now we must give our daughter to the kamak." She brought the girl out, and arranged her dress properly. Then the people saw her for the first time. The girl cried. Meanwhile her parents arranged three lines of sledges. One was hauled by whales; another, by white-whales; and the third one, by reindeer. All kinds of living things were used by them. At last they brought a small doe. The girl mounted it, and at the same time she put on a shoulder-band from which a small knife hung. Besides this, she put a comb into her pocket. Then the train of sledges started on its way, and the girl cried still harder than before. After a while they came to the kamak's people, who went out to meet them, and immediately ate all the reindeer. "N'am, n'am, n'am!"¹ Before they killed the doe, the girl began to strike with her knife at the kamak-people, and killed them all. Finally only one was left, — the naked one. She could not kill him. Then she threw her comb down, which grew quite large. She climbed to the top of it; but, as the kamak was unable to follow, he could not eat her. Then he said, "When, in the future, a man marries you, and you have two children, then I will come and eat you all." The kamak went away.

¹ The narrator illustrated by these sounds how the reindeer were eaten.

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After some time a reindeer-breeder married the girl, and she bore one child, and then another. From that time on, she would cry again, saying, "Now the kamak will surely eat us all!" One day, when her husband had gone out, the kamak really came and ate her. She succeeded, however, in snatching up a tailoring-knife. With this she ripped up the kamak's belly, and came out again. In the morning, when she got up, she saw a kamak-woman busying herself around the place. "Who are you?" she asked. "We ate you yesterday." After this the kamak-woman came to be an ordinary human being.

The sons of Big-Raven's daughter were now full-grown, and one of them married the kamak-woman. Then the husband of Big-Raven's daughter came back. Her other son also married, and they all went to visit Big-Raven. When they were approaching Big-Raven's house, somebody exclaimed, "They have brought back your daughter!" But Big-Raven said, "My daughter was carried away by a kamak. How can they bring her back now!" Then she looked down into the house, and said, "Here I am! Really I have come back!" They entered the house, and from that time they all lived together, and were very rich. That's all.

Told in the maritime village Kamenskoye.

104. Big-Raven and Fish-Woman.*

It was at the time when Big-Raven (Quikim'aqu) and his people lived. They had nothing to eat: so Big-Raven went down to the sea. Finding Fish-Woman (zue'm-ae'ut) there, he took her home. She spawned, and the people ate the spawn. After a while Big-Raven married Fish-Woman. Miti' grew angry; and one day, when Big-Raven had gone out, Miti' struck Fish-Woman, and killed her. Then she cooked her meat. Some of it she ate herself; the other part she left for her husband. Big-Raven came home, and called out, "Fish-Woman, come out!" Then the one who had been cooked not long before came out of the storeroom.¹ She placed some food before him, and said, "Miti' has killed me and cooked my flesh."

Next morning Big-Raven again went away from his house. Miti' immediately caught Fish-Woman, and struck her on the head with a club. "Now," she thought, "I have killed her!" But when Big-Raven came back, she came to life again, and gave him food, as before. After that Fish-Woman went away, saying, "If I stay here, Miti' will surely make an end of me." Big-Raven came home, but she was gone. He went to the sea, and called, "Fish-Woman, come here!" She answered, "No, I will not come. Miti' will kill me again." She did not come back. That's all.

Told in the maritime village Kamenskoye.

¹ See p. 285.

105. The Kamak and his Wife.*

Some people lived in a ~~cabin~~ place. One day a kamak with his wife looked down through the entrance-hole, and called, "Halloo! have you any blubber?" — "There is a little in the cellar," was the answer. The kamaks went to the cellar, and began to eat blubber. Then they sang, "It tastes well. We eat blubber." (Copro'tka valu'tka.)¹

The next morning they came to the house again. "Halloo, there! have you any blubber?" — "There is some in the porch." While they were eating it, they sang, "It tastes well. We eat blubber; but when there is no more blubber, we shall eat you."

In the night-time the people fled to the sky. They shot an arrow upward, and it became a road, on which they fled upward. The next time the kamak came and called as before, "Hallo, there! have you some blubber?" there was no answer, for the people were not there. The kamaks said, "Let us jump in. Probably they are hidden somewhere." They entered the house, and searched in all the corners; but nothing was to be found. "Let us try to find them with the aid of a divining-stone." The kamak-woman asked her husband to stand with legs apart, and use his penis as a divining-stone. "If they have gone to the morning dawn, we may follow them. If they have gone to the sunset, we may follow them. If they have gone to the seaside, we may follow them; but if they have gone upwards, what shall we do? How can we follow, when God made that road impassable for us?" Then the male kamak swayed his penis. "Well," they said, "we have got to go out. It is a shame to go in and out the same way. Let us go out through the vent-hole in the roof of the porch." The woman, however, said, "Take me on your shoulders." He took her on his back. At once he cried, "Oh! you are strangling me!" Behold! his head had slipped into her anus. He cried, "Oh! you are playing mischief!" Finally they both died and lay there, his head still thrust into her anus.

After a while the fugitives said, "Let us go and have a look at our house." They went back to their house, and dragged out the bodies of the kamaks with an iron hook. When the head of the kamak came out of the woman's anus, they saw that it had lost all of its hair. They threw the bodies in the direction of the sunset. After that they began to live happily, and were not molested by spirits. That's all.

- Told in the maritime village Kamenskoye.

¹ These words are supposed to be in the language of the kamak, though, like those on pp. 287 and 290, they belong to the western branch of the Koryak. As to the character of their phonetics, cf. footnote to pp. 287 and 290.

106. Eme'mqut and Fox-Woman.*

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539 Eme'mqut married Fox-Woman (Yayo'ča-ña'ut). Once upon a time he said, "I will go to my summer-place to get some blubber." He went to the place, and found that one of the flippers of his blubber-bag had been gnawed by a mouse. The mouse had died there, and he found it near the blubber-bag. "What is this?" he said. "It is a dead wolverene." He put the mouse on his sledge, and hauled it home. On coming home, he looked back on it, and, behold! it had really become a wolverene. He looked down the entrance to the house, and called, "Miti', come out! I have killed a wolverene." The women took the wolverene in, and began the usual ceremonial. The boot-strings of Fox-Woman, the untidy one, were loose. "Ho, Fox-Woman! you must beat the drum," said Miti' to her daughter-in-law. The untidy creature was sitting in her place, making small skin thimbles. She stood up, and began to sing, "I am an unskilled woman; I am an untidy woman; I am one who eats hardened excrement left in the open air; I am one who gnaws at the lacings of snowshoes in the winter moonlight!" — "That is true," said the others. "When we come to look for our snowshoes, the foxes have really eaten off all the lacings." She felt ashamed, and, not taking care even to tie her boot-strings, she ran far away. After some time Eme'mqut went out in search of her, and found her in a house in the wilderness. It was full of children. He asked Fox-Woman, "Where do all these children come from?" — "I was in doubt whether you would treat me properly: so when my time came, I came here, and my children were born here." — "Do not shout so loud! We had better go home." They went home with all their children. The skin thimbles that she had made were airing, suspended on a line. Now they became infants' garments. The people, however, asked Eme'mqut, "Where did you get this woman?" — "I brought her from the wilderness. She gave birth there to all these children, whom I brought along." — "Is it true that this is the same woman who was so skilful in sewing? If that is so, she has probably kept away from here for no reason whatever."

From that time on, they lived happily. Eme'mqut married Kllu'. Illa' married Yine'a-ñe'ut. When so disposed, they would ascend the river, and catch plenty of winter fish. Then they would return to their camps, and meanwhile their friends would have killed plenty of game. In this manner they led a merry life. What has become of them I do not know. That's all.

Told in the maritime village Kamenskoye.

107. Kllu' and the Bumblebees.*

Eme'mqut lived with his people. He married Kllu', but they had no children. Eme'mqut went into the wilderness, and, coming to a river, followed

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it upstream. After a while he saw a crowd of people catching fish with a seine-net. The jackets of all the men were made of broadcloth; and the overcoats of all the women, of calico; and some of the latter were even resplendent with the reflection from their bright bodies. Eme'mqut hurried to give help to the fishermen, and very soon took one of the women for his wife. It was a Bumblebee, for these people were Bumblebees. Soon the young woman gave birth to a number of children.

One time Kilu' became very restless. She went out and followed the river upstream, looking for her husband. At last she saw some people fishing. Eme'mqut was helping them with all his strength. Then Kilu' trampled to death Eme'mqut's wife. The Bumblebee was torn to pieces. A great number of tiny fly-eggs were scattered about. These became full-grown bumblebees. The fishermen also turned into bumblebees. Eme'mqut could do nothing: so he went home with Kilu'. That's all.

Told in the maritime village Kamenskoye.

108. How Eme'mqut became a Cannibal.*

It was at the time when Big-Raven (Quikinn'a'qu) and his people lived. Eme'mqut married Grass-Woman (Ve'ai). Then Eme'mqut said to his wife, "Let us go into the wilderness." She answered, "It seems to me you are wrong. Why should I go there? I will not go." He went away alone, and, having killed many reindeer, came back to his home on the same day. Next time he went hunting, he slept one night away from his home. Then he staid out two nights. At last he did not come back at all. Grass-Woman went to her father, Root-Man (Tatqa'hičim). She reached his house, and very quietly looked down the entrance. There she saw Eme'mqut splitting in twain her father, Root-Man. When Eme'mqut began to eat his own father-in-law, Grass-Woman fled from the place, and hid herself in an underground house. She placed there two small lice, — one in the central room and the other in the storeroom, — and started for Big-Raven's house. Upon her arrival, she said, "Something unusual has happened to Eme'mqut." The people constructed a raised platform, and ascended it.

When Eme'mqut arrived at the underground house where Grass-Woman had left her lice, he called, "Grass-Woman!" and a voice answered, "Oh!" He called again, "Grass-Woman!" and a voice answered from the storeroom, "Oh!" Soon he discovered that his wife was gone, and that the voices were those of the two little lice.

"You are trying to fool me," said Eme'mqut; "but nothing will stop me from eating all the people." Then he approached the platform on which Big-Raven's people were sitting, and repeated, "Nothing will stop me from eating

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539 all the people." He began to lick with his tongue the supports of the platform on which they were sitting. Big-Raven tried to cut Eme'mqut's tongue with his adze, but broke the adze, and, on examining it, found that its edge was jagged and spoiled. He broke his axe in the same manner, trying to cut Eme'mqut's tongue. Then Big-Raven said, "Let him have his own offspring." Grass-Woman dropped her small child into Eme'mqut's mouth, and after a moment he had swallowed it. Only some broken bones remained, which he spat out. Then Big-Raven spoke: "Halloo, listen to my words! Since you act in this manner on your own flesh and blood, eat your own body!" Immediately Eme'mqut began to eat his own body. He gnawed off the ends of his toes, then his legs. After that, he ate his whole body, arms, shoulders, and all. Finally only his neck and his throat were left. Then Eme'mqut died, and Big-Raven had what remained of his body burned. A long time passed. Once in the evening the fire on their hearth was just out, and Yiñe'a-ñe'ut and her sister said, "We will go and close the smoke-hole." When stopping up the smoke-hole, they suddenly exclaimed, "Those two, Eme'mqut and his son, are coming back! Eme'mqut is carrying his son on his shoulder." After a while Eme'mqut called from outside, "Bring out the fire!" They took the fire out, and sacrificed to it. After the sacrifice, those two entered the house.

Eme'mqut, however, never said again, "Let us go into the wilderness." From that time on, he lived quietly in his house. He yearned no more, as before, to roam far and wide. They began to live steadily in the same place. That's all.

Told in the maritime village Kamenakoye.

109. Yiñe'a-ñe'ut and Kilu's Marriage with Fish-Men.*

It was at the time when Big-Raven (Quikmn'a'qu) and his people lived. One time, Kilu' said to Yiñe'a-ñe'ut, "Let us go into the wilderness." They left their house, taking a fish-head as travelling-provisions. After some time they sat down to eat their fish-head; and Kilu' playfully threw a cheek-bone of the fish at her sister, striking her on the face. The bone stuck tightly to the face; and Kilu' fled in fright, thinking that her sister had become a kamak. Yiñe'a-ñe'ut tried to detach the bone, but was unable to do so. Then she went to sleep, while her sister went home. On being asked, "Where is Yiñi?" she answered, "Yiñi has become a kamak!" In the mean time Yiñe'a-ñe'ut awakened from her sleep, and saw near her Fish-Man (zne'mtla'n) combing his long hair. Fish-Man said, "You have slept long enough: it is time for you to awaken." He took her for his wife, and they lived there. At an open place in the river there was an abundance of wintering fish, and they caught a great many.

After some time they went to Big-Raven. "There is your daughter coming home!" — "No, my daughter became a kamak!" — "But I am here, I have really come back!"

Kilu' began to envy her cousin on account of her Fish-husband. "Yini, let the same thing happen to me that happened to you! You have a good husband."

Then she said to Čan'a'i-ña'ut, "Čan'a'i, let us go into the wilderness!" — "There is too much work to be done at home," answered Čan'a'i. But the other insisted, saying, "Let us go into the wilderness." They went away, taking a fish-head for travelling-provisions. After some time they sat down to eat. "Čan'a'i, strike me with the cheek-bone of this fish!" — "No, I will not!" — "At least, act as if you were striking me. We shall gain much by it." Then Čan'a'i struck her with the bone; but it did not stick to her face. She tried to fasten it with her saliva, and at last it staid on. "Now, Čan'a'i, you must leave me alone." Čan'a'i went away. After a while her cousin said, "Come back, Čan'a'i, I cannot turn into a kamak.... Now leave me again, and go home. Say there that I have become a kamak." Čan'a'i left her again, and Kilu' began at last to feel herself being transformed. Čan'a'i went home, and, when asked about her cousin, said, "She told me to go home and to announce that she had become a kamak." Big-Raven said, "She knows her own mind. Let her be whatever she desires."

In the mean time Kilu' pretended to be crying, and gradually fell asleep. When awakened, she also saw Fish-Man, who said to her, "You have slept long enough! Now you have your desire." Fish-Man married her, and they lived in that place, catching plenty of fish.

After some time they went to visit Big-Raven. The people said, "Kilu' is coming back to us!" — "No, my niece was transformed into a kamak!" — "But I am here, I have come back! Fish-Man married me." After that they all lived together, and their catch of fish was always very large. Yine'a-ñe'ut and her cousin bore children, and most of their children were males. That's all.

Told in the maritime village Kamenskoye.

110. How Yine'a-ñe'ut was taken to Lower Village.

Illa' married Yine'a-ñe'ut. Soon afterward Big-Raven (Quikinn'a'qu) killed a whale. They arranged the whale festival. Yine'a-ñe'ut performed shamanistic incantations all night long. The people did not sleep, but watched her. Just before daybreak they could not hold out any longer, and fell asleep. Then the spirits Ya'llau carried her away into Lower Village.

Yine'a-ñe'ut found herself outdoors, without clothes, in Lower Village.

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773 She did not know whose houses were there. Finally a woman came out, saw
 539 Yiñe'a-ñe'ut lying on the ground, and returned into the house.

About that time the people in Lower Village also killed a whale, and also performed shamanistic incantations at night. There was another Eme'mqut among them, who fell asleep while practising shamanism at night. The woman who had found Yiñe'a-ñe'ut came in and called this Eme'mqut. "Get up!" said she. "Yiñe'a-ñe'ut, Big-Raven's daughter, has arrived." Eme'mqut arose, went outdoors, and hid. His sister, Abundant-in-Water-Woman (I'mleln-ñe'ut), carried out some clothes for Yiñe'a-ñe'ut, dressed her, and led her into the house.

At Big-Raven's the people were up; and, seeing that Yiñe'a-ñe'ut had disappeared, they looked for her. Illa' and Eme'mqut of our world went to Lower Village and found her there. They entered the house, and said, "We came after you, Yiñe'a-ñe'ut." They took her away. In Lower Village Yiñe'a-ñe'ut did not say that she had been married.

No sooner had they taken Yiñe'a-ñe'ut away than Eme'mqut of Lower Village, who had kept in hiding, entered the house. His sister, Abundant-in-Water-Woman, said, "Where have you been? Yiñe'a-ñe'ut was here. You might have taken her, but now she has been carried back." Eme'mqut answered, "She is married already" (he knew it because he was a shaman). Then he asked his sister, "Did you give her any clothes?" — "Yes, I did," said the sister. "Well, then, let us go to Big-Raven's," said Eme'mqut; "let us take the clothes back."¹ Then they left.

When they approached Big-Raven's house, Yiñe'a-ñe'ut was beating the drum, and practising shamanism. All the people went outdoors to meet the new-comers, leaving Yiñe'a-ñe'ut in the house. Then she threw away her drum, and ran out with her sister Čan'a-i-ña'ut to meet Eme'mqut of Lower Village and his sister. The guests went into the house. Yiñe'a-ñe'ut, who up to that time had always practised shamanism, and taken no part in house-keeping, now bustled about. She prepared the meal for the guests.

On the same evening the younger son of Big-Raven, Big-Light (Qeski-n'a'qu), came from Root-Man's (Tatqa'hičhin) camp. "What news do you bring?" asked Big-Raven. Big-Light pulled out of his bosom a few agaric fungi, offered them to his father as a present, and said, "A daughter has been born to me." To this Big-Raven replied, "Take along some reindeer, and use them for your guests at the women's feast."²

On the following morning Čan'a-i-ña'ut went to Big-Light's to attend the birth festival; and Eme'mqut of Lower Village said to his sister, "You may go home. I will remain here, and woo Čan'a-i-ña'ut."

She started off. Soon Eme'mqut of Lower Village married Čan'a-i-ña'ut, and took her home. There they killed a whale at that time, arranged a feast,

¹ By saying this, Eme'mqut indirectly expressed a desire to go and woo Yiñe'a-ñe'ut's sister.

² The feast after confinement is celebrated in the tent of the mother, and is only for women.

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and sent the whale home. Then they went up again to visit Big-Raven, and they remained there.

Once Eme'mqut of Lower Village said to Yiñe'a-ñe'ut, "You practised shamanism in my absence, let us stop that now." Later on he went home, and lived in Lower Village. That's all.

Told by Yu'taw, a Maritime Koryak woman, in the village of Talovka, Dec. 29, 1900.

III. Yiñe'a-ñe'ut and Earth-Maker.

Once Yiñe'a-ñe'ut, Čan'a'i-ña'ut, Kīlū', and Kidney-Woman (Kič'me-ñe'ut) went to pick berries and to dig roots. They put up a tent and lived in the wilderness. One morning the girls went to gather berries, and Yiñe'a-ñe'ut parted from her friends. She left her bag on the ground, walked away from it, picked berries, and returned to her bag. She looked around and saw marrow from the bone of a reindeer-leg on her bag. She took the marrow.

Yiñe'a-ñe'ut came to be with child from eating the marrow. On the following day she said to her sisters, "Go alone after berries and roots: I am going to stay at home." The sisters left without her. During their absence, Yiñe'a-ñe'ut gave birth to a boy. She put him into a trough, and carried him into the storehouse. Toward evening her sisters came home. Yiñe'a-ñe'ut said to them, "I saw no man, and yet gave birth to a boy."

On the following day, Kīlū' said to her friends, "You may go after berries: I shall remain at home. When they were gone, Kīlū' put a dog into a trough, and carried it into the storehouse. When her friends returned at nightfall, she said to them, "I also saw no man, and I gave birth."

Autumn set in. The brothers came up the river in their skin boats to get their sisters. The brothers loaded the skin boats with the berries, roots, and fly-agaric gathered by the girls.

When they took hold of the trough in which the child lay, Yiñe'a-ñe'ut said, "Be careful with the trough." Kīlū' also asked her brother Illa', pointing out the trough in which the dog was, to be careful with it. Illa' carried it down; but it fell out of his hands, on account of its great weight. The dog howled, but Illa' picked up the trough and carried it to the skin boat. The brothers and sisters paddled down the river to its mouth. There they landed, and stored their load in the storehouses. Then they celebrated the feast of sending the whale home.

The Reindeer people arrived. Twilight-Man (Gi'thilila'n), Frost-Man (Anna'mayat), Envious-One (Nipai'vattēnin), Fog-Man (Yiñ'a'mtila'n), and others also arrived. Big-Raven (Quikinn'a'qu) ordered the child in the trough to be brought in. He said to it, "Look at the Reindeer people. Is your father

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among them?" The child did not point out any of them. Then Kilu' brought out the trough with the dog in it. As soon as she uncovered the trough, Eme'mqut recognized it as his dog. After the sending-home festival of the whale was over, the guests departed.

For some time Big-Raven's family lived alone. One evening somebody drove up on a reindeer-sledge. Eme'mqut went out to meet him, and saw that the newly arrived stranger was very young-looking, quite like a boy. His name was Earth-Maker (Tanu'ta).¹ Eme'mqut said to him, "You must have come to look for your son?" — "Yes," answered Earth-Maker, "I have come to see him. I was ashamed to come in human form and woo Yiñe'a-ñe'ut. Therefore I turned into the marrow of a reindeer-leg. She ate me, and became with child."

Earth-Maker entered the house, staid over night, and in the morning went off home with Yiñe'a-ñe'ut on a long train of reindeer-sledges. Big-Raven gave him a part of his own reindeer-herd. When Earth-Maker drove up to his house, his relatives came out to see who had arrived, and, beholding Yiñe'a-ñe'ut with a child, said, "That woman gave birth without a husband." Yiñe'a-ñe'ut felt ashamed, and turned into stone. Earth-Maker, seeing this, thought, "Yiñe'a-ñe'ut is now dead. I shall go back, and return the reindeer to Big-Raven." He did not even enter his house, but went back at once. He arrived at Big-Raven's house, and suddenly saw Yiñe'a-ñe'ut there. "You are here! and I thought you were dead." — "I was ashamed before your relatives," answered Yiñe'a-ñe'ut. "Therefore I turned into a stone, and came here alone."

On the following day they drove off again. As they drove up to Earth-Maker's house, they saw the stone still standing there. Yiñe'a-ñe'ut kicked it, and another Yiñe'a-ñe'ut stood there. She gave her in marriage to Frost-Man. From that time on, Yiñe'a-ñe'ut's health began to give way. Earth-Maker attended to her, gave up looking after the reindeer, and neglected his herds.

One day Earth-Maker went out and stumbled against a big snowdrift. He looked around, and saw the entrance to an underground house. He peeped in, and beheld a young man walking up and down. It was Cloud-Man (Ya'hala'n). Cloud-Man shouted to him, "Earth-Maker, is that you?" — "Yes, it is I," answered Earth-Maker. "Come in," said Cloud-Man. Earth-Maker descended, and saw an old man and an old woman there. They were in bed asleep. The old man was Supervisor (Ina'hitela'n), the father of Cloud-Man. Cloud-Man asked Earth-Maker, "What do you think? Why is your wife's health giving way?" — "I do not know," answered Earth-Maker. "Her health is declining," continued Cloud-Man, "because you did not kill the double-headed reindeer from your father's herd when you brought your young wife into your house. Just look at the fire on the hearth, and see how my father pushes your wife into it." He looked, and really saw his wife sitting on stones

¹ Tanu'ta means literally "he made the earth."

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which surrounded the hearth. There he also saw little boys with short straps on their thumbs. "Do you see those little boys?" said Cloud-Man. "They are to be your future children. They will be born, but they will not live long. Look at them: their straps are short." Later on Cloud-Man pointed out to Earth-Maker a six-fingered girl sitting on the cross-beam of the house, and said, "Wake up the old man, and ask him for that girl. She has a long strap around her neck. She will live long. Don't ask for boys."

Earth-Maker tried to waken Supervisor and his wife; and long did he call before Supervisor woke up. Earth-Maker asked him, "Why are you asleep? Why don't you watch over the earth?" — "We went to sleep," answered Supervisor, "because you took your wife home, and would not kill the double-headed reindeer for us on that occasion. Therefore we sleep, and push your wife into the fire." Earth-Maker replied, "As soon as I reach home, I will kill the double-headed reindeer." After that, Supervisor asked Earth-Maker, "Do you wish to have a son?" — "No," answered Earth-Maker. "I don't care for a son: give me a six-fingered girl." — "All right," said Supervisor. Later on he added, "Now go home. On your way you will kill a wolf. Give the skin of that wolf to your wife for bedding." Earth-Maker went out of the house, looked around, and, behold! there was no snowdrift. He found himself in the sky. He looked down on the earth through an opening, saw different settlements, and recognized his own camp. After that, he came down to the earth. On his way a wolf came running up to him. Earth-Maker killed him, and carried him home.

As soon as Earth-Maker came to his father's camp, he immediately went to his herd, picked out the double-headed reindeer, and offered it as a sacrifice to Cloud-Man. After that, Yiñe'a-ñe'ut recovered. Then they arranged a wolf feast. Yiñe'a-ñe'ut put on the wolf's skin, and walked around the fire-place. Thus they finished the wolf feast.

Soon after, Yiñe'a-ñe'ut gave birth to a six-fingered daughter. One day Earth-Maker said, "Now I shall take you to your parents. They must think you have been dead a long time." They prepared for the journey, and went to visit Big-Raven. There they found Cloud-Man, who was wooing Čan'a'i-ña'ut and serving for her. Earth-Maker and Yiñe'a-ñe'ut brought their daughter into the house. Cloud-Man looked at her, and asked, "Do you know where they obtained their daughter?" Big-Light (Qeskin'a'qu), Big-Raven's younger son, was a shaman. He said, "She is the girl from the cross-beam of your father's house."

Pretty soon Cloud-Man married Čan'a'i-ña'ut. Later on a son was born to him. After that, he said, "I shall go and let my father hear from me." He went up to the sky and came to Supervisor. His father asked him, "Well, have you married?" — "Yes, I am married," answered Cloud-Man. "A son was born to me." Then he went back to his wife. When he came

¹ See pp. 25, 26, 93, and Fig. 40, p. 93.

* 773 to Big-Raven's, Big-Light asked him, "Well, did not your father get angry with you because of your marriage?" — "No, he did not get angry," answered
 ● 539 Cloud-Man.

Thus they lived, and called on each other. That's all.

Told by Yu'taw, a Maritime Koryak woman, in the village of Talovka, Dec. 29, 1900.

112. Gormandizer the Cannibal.

Eme'mqut married Grass-Woman (Ve'ai), the daughter of Root-Man (Tatqa'htün). Eme'mqut's sister, Yiñe'a-ñe'ut, lived all alone in the wilderness, farther up the river. Still farther up was a settlement consisting of two houses. In one of these lived young Gormandizer (A'wye-qla'ul). He was always asking his mother for something to eat. She would give him all kinds of food, but he would not take it, saying, "It is bad food." Finally he became a cannibal, and ate human beings. He devoured his mother and all his relatives. Then he devoured all the inmates of the neighboring house, until finally he remained all alone in the settlement. After a while he went to another Maritime village, and devoured all the inhabitants. Then he devoured all the Reindeer people. Finally he came to Big-Raven's (Quikmn-a'qu) village. Side by side with Big-Raven's house stood a separate house, which belonged to Illa' and his relatives. Gormandizer killed all the people in Illa's house, and then went on to Big-Raven's house.

Yiñe'a-ñe'ut came out of her house and far off beheld Gormandizer dragging a sledge full of human bodies from the other settlement. She entered the house and went to sleep. In her sleep she saw Gormandizer devour all the people on the earth. Finally she saw him reach Big-Raven's house. He ate up her brother, her father, and all the people in the house. Only Grass-Woman was left. Gormandizer took her for his wife, and she also became a cannibal woman. Grass-Woman's child was also spared.

When Yiñe'a-ñe'ut awoke, she went right away to her father's village. She entered Big-Raven's house, and found nobody but the child. She went to Grass-Woman. When she came to Gormandizer's house, she shouted, "Grass-Woman, come out!" Grass-Woman peeped out through the entrance-hole of the house, and, seeing Yiñe'a-ñe'ut, said, "I entirely forgot to tell my husband about Yiñe'a-ñe'ut living alone in the wilderness. — I shall kill you now: that will please my husband when he returns home."

She ascended the ladder, and shouted, "N'am, n'am, n'am!" At this moment, Yiñe'a-ñe'ut took out of Grass-Woman's body her cannibal stomach, which had made her a cannibal; so that when she got outdoors, she recovered her senses, and did not crave human flesh any more. Then Yiñe'a-ñe'ut and

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Grass-Woman entered the house. Grass-Woman said to Yiñe'a-ñe'ut, "Why did you come here? When my husband sees you, he will eat you." Yiñe'a-ñe'ut answered, "Let him eat me too, since he ate my father, my mother, and my brothers." Grass-Woman replied, "It is three days since he went hunting for people. He has devoured every one near by. Now he is on his way to the farthest settlements, killing people. He will bring the bodies here. He eats a man at a time. Let us hide you, lest he should see you." Grass-Woman hid Yiñe'a-ñe'ut in a bead. 773⁴
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Soon after, Gormandizer came dragging a man on his sledge. He shouted from outside, "Grass-Woman, come out!" She came out and unloaded the sledge. Her husband asked her, "Why don't you rejoice over the prey?" She answered, "I am pleased; but I ate not long ago, therefore do not hurry." They entered the house, hauled in the body, and put it away, together with the bodies of other people. Gormandizer cut off the head of one, which he fried. Yiñe'a-ñe'ut peeped out of the bead, and saw that it was Big-Raven's head. Suddenly Gormandizer said, "It smells of living human flesh here." Then Grass-Woman took her child out of the cradle and threw it to him. He devoured it instantly. Then he smelled, and said, "I still smell living human flesh." Yiñe'a-ñe'ut said from the bead, "Let him eat me. Later on I shall revive all those whom he has killed." Grass-Woman pulled Yiñe'a-ñe'ut out of the bead, and threw her to her husband. He devoured her at once.

She found herself in the underground world (xñna'nenak, literally "the other side"). There she found all her relatives and all the other people whom Gormandizer had killed. Yiñe'a-ñe'ut said to them, "Hurry back before the sides of the road come together." They all followed her. On the next morning Gormandizer set out to hunt for human beings. After his departure, all the people whom he had killed appeared in the house, coming up from under ground. They filled it so full that the walls were pushed apart. When Grass-Woman saw her father and her former husband, she said, "Why did you come back? Gormandizer will eat you again." But Yiñe'a-ñe'ut answered, "Never mind, let him eat."

Soon after, Gormandizer arrived. When he saw the many people, he shouted, "What a lot of food I shall have! I shall store it away." But Yiñe'a-ñe'ut went to meet him, and pulled his cannibal stomach out with an iron hook. Then he ceased being a cannibal.

The people who had returned from the underground world left for their homes. The Reindeer people left for their camps too. Gormandizer married Yiñe'a-ñe'ut. At first Gormandizer would eat only once in a month, but afterward he ate all kinds of food as of old.

Thus people lived and celebrated feasts and visited each other. That's all.

Told by Yu'taw, a Maritime Koryak woman, in the village of Talovka, Dec. 30, 1900.

113. Transformation of River-Man into a Woman.

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Once upon a time Illa' said, "I will turn into a woman." He and Yiñe'a-ñe'ut did needlework together. One day she sent him up the river to Root-Man's (Tatqa'ñuñin) to ask for a dog-skin with which to trim her coat. Yiñe'a-ñe'ut took off her suit of reindeer-skin, and dressed Illa' in it. Then she looked at him and said, "No, they will recognize you." She dressed him in another suit, looked at him again, and said, "Now they will not recognize you, and even I should take you for a woman."

Illa' left. He came in sight of Root-Man's house. Just at that moment, Root-Man's son, River-Man (Veye'mila'n), arrived from the forest with wood, and entered the underground house. His wife asked him, "Who is that coming out there?" He answered, "Illa' is coming, the same one who turned into a woman. What do you want of him?" — "Nothing," answered River-Man's wife. "He is our guest: why did you not invite him into the house?" She went and called Illa' into the house. He came in. After River-Man's wife had given him to eat, she asked, "What did you come for?" — "Yiñe'a-ñe'ut sent me to ask you for a dog-skin to trim a coat," answered Illa'. She gave Illa' a dog-skin and said, "Stay here over night, you may take the skin home to-morrow. It is too late to return." River-Man's wife gave him to eat, and, when they were going to bed, she showed him a place near River-Man. Her husband, however, would not lie down near Illa'. He said, "You may sleep alone here: I will lie down at another place, because I am afraid I might become a woman too." River-Man lay down at the opposite end of the house. Illa' thought, "As soon as River-Man saw me, he recognized me, and now he does not want to lie down side of me. I will cause him to become a woman." At night, when all were asleep, Illa' stepped up to River-Man and threw himself upon him as he would upon a woman. River-Man tried to throw him off, but he could not keep him away. Finally River-Man gave him such a kick that it sent him flying against the house-ladder. Illa' took his bag and the dog-skin, and started home at night.

When he arrived, Yiñe'a-ñe'ut asked him, "Did they recognize you?" — "Yes, they did. River-Man recognized me." Then she took him into the storehouse, took out a man's suit of clothes, and dressed him in it. "Cease being a woman; wear man's clothes," said Yiñe'a-ñe'ut. "Now go up to Thunder-Man [Kihigila'n] and get a wife for yourself there." Illa' became a man again. Yiñe'a-ñe'ut shot an arrow to the sky, which made a path that Illa' ascended. Yiñe'a-ñe'ut returned into the house.

The next day River-Man went again to the forest for wood. He tied his bundle with a strap, carried it on his shoulders, and the strap snapped. He looked down and saw that the straps of his trousers were breaking. He

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sat down outside, at the same place where Illa' had been sitting the day before. His wife came out of the house, and asked him, "What are you doing here?" He answered, "I do not know why I hated Illa'. I am sitting now where he has sat. Bring me a pair of woman's breeches. I shall become a woman." His wife took him home. Then River-Man said to her, "Give me some reindeer-sinew, I want to twist some thread." She gave him some sinew, and he began to do woman's work.

While Illa' was absent, Yiñe'a-ñe'ut married Frost-Man (Anna'mayat). Once River-Man said to his father and to his brothers, "Make a skin boat, and let us go to Big-Raven's (Quikinn'a'qu) house. If I see Illa', I may improve, I may recover my wits." His father and brothers made the framework of the skin boat, covered it with reindeer-skins, and with River-Man went down the river to visit Big-Raven. When they had landed, River-Man asked Big-Raven's people, "Where is Illa'?" They answered that they did not know. River-Man and his relatives remained over night with Big-Raven.

The next morning Yiñe'a-ñe'ut arose early, and saw a whole train of reindeer-sledges coming down from the sky. She immediately ran home to waken her friends, saying, "Get up. Illa' and his wife are coming down to us from the sky." Everybody got up, and went out to meet Illa'. He came down with his wife, and brought along a herd of reindeer. River-Man stepped up to him, and said, "Tell me, Illa', how did you become a man again?" Illa' said nothing. Then he entered the house with his relatives; and River-Man went to his wife, who had remained in the skin boat, and said to her, "Paint my face, to make me better-looking. Perhaps Illa' will then tell me how to become a man again." They tattooed his face, and he screamed with the pain. Hearing River-Man's screams, Illa' went to see what was going on, and said, "When I was a woman, I did not tattoo myself as you do, I did not adorn myself." He said so, and was gone.

Then Root-Man said to his sons, "Let us not stay any longer. It is a shame to stay, on account of River-Man." Root-Man set out for his home, while River-Man remained as a servant at Big-Raven's house. Thunder-Man's son, Cloud-Maker¹ (Ta'yañ), came down with Illa', and wooed Čan'a-i-ña'ut. Soon after, he married her, and, together with Illa', went up to the sky.

River-Man remained with Big-Raven; and his brothers never called there, because they were ashamed of him. That's all.

Told by Yutaw, a Maritime Koryak woman, in the village of Talovka, Dec. 30, 1900.

114. Yiñe'a-ñe'ut and Cloud-Man.

It was at the time when Big-Raven (Quikinn'a'qu) lived. He had a daughter, Yiñe'a-ñe'ut. At a certain time every day, toward evening, she

¹ See pp. 24, 26.

X-773 539 would put on her snowshoes and go out into the wilderness. She would return home at sunrise. One day Big-Raven's oldest son, Eme'mqut, said to his father, "Why do you not stop your daughter? She is a girl, and ought not to run about on her snowshoes all night in the wilderness." Big-Raven replied to him, "If she does not mind you, her brother, she certainly will not mind me."

Soon after that, Envious One (Nipai'vaučhin) came to Big-Raven's house, and said to Eme'mqut, "Why do you not stop your sister? She is running about in the wilderness every night. Star-Man (Añay'mtla'n) and Moon-Man (Yac'thi'mtla'n) always ask me, 'For whom is Yiñe'a-ñe'ut looking in the wilderness at night?'"

Eme'mqut went again to his father and told him what the people were saying about Yiñe'a-ñe'ut. Then Big-Raven sharpened his axe outside the house, came in again, and, unobserved, stepped up to Yiñe'a-ñe'ut, who was sitting in the front part of the dwelling-room. He chopped off her right leg. Then Big-Raven wrapped the leg in sedge-grass and put it on top of the storehouse outside. When he went in again, the leg suddenly rose up to the sky.

Yiñe'a-ñe'ut groaned and sighed, and kept everybody from sleeping. On the following day Big-Raven said to his people, "I am tired of Yiñe'a-ñe'ut. Let us leave her here and move over to the summer house." Big-Raven's entire family moved over from their winter quarters into their summer house. They did not leave any food for Yiñe'a-ñe'ut. The whole winter, until spring she was starving.

When it became warm, she saw migrating plovers passing the house. On her knees she crept outside. She made a noose, put it up on the storehouse, and hid in the house. After some time she crept out again, and found a plover who had been caught in the noose. Yiñe'a-ñe'ut cut off one of the plover's legs, attached it to herself, and found that she was able to walk. She took the plover into the house. She found a clay pot behind the house-posts, cooked the plover, and ate it. When she felt a little stronger, she went in search of her leg that had been cut off. She had hardly arrived outside when the plover's leg broke under the weight of her body. She had to creep back into the house. After some time she looked out through the entrance-hole, and saw geese flying by. She again crept out of doors, set a noose up on the storehouse, and hid in her house. On the following morning she crept out again, and found a goose in the snare. She cut off one of the goose's legs, attached it to herself, and found that she was able to walk. Then she took the goose inside, boiled it in the clay pot, ate it, and went in search of her leg. She walked and walked around her house and around the storehouse, but she could not find her leg anywhere. She looked up suddenly: her house had disappeared, and she found herself in the wilderness.

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She walked a short distance and saw a house. When she came near, the people came out to meet her, and invited her in. It was the house of Supervisor (Ina'hitela'n). After she had entered, she said to the old man, "I did not obey my brothers and father, therefore father cut off my leg. In vain I have searched for my leg everywhere." Supervisor replied, "It was not your fault that you did not mind your brothers and father. It was my son Cloud-Man (Ya'hala'n) who caused you to roam about in the wilderness at night. He caused your father to cut off your leg, and made you come here in search of it. When your father took the leg out of doors, it flew up here. Here it is hanging. Now Cloud-Man will marry you." Then Supervisor took the leg down, put it in place of the goose-leg that Yiñe'a-ñe'ut had attached to her body, and she became quite well.

After a while Supervisor said, "Go out and look down upon the earth." She went out, and beneath she saw all the villages of the Maritime people and all the camps of the Reindeer people. She also saw Big-Raven's village. She recalled how her father had cut off her leg, and she grew indignant. She then took all the birds, all the animals of the sea and of the land, all the reindeer-herds, all the fish from sea and rivers, and wrapped them up in a ground-seal skin. Then she took all the berries, roots, and edible plants, and hid them in another ground-seal skin.

On the following morning, Big-Raven went out hunting, and noticed that all life had disappeared from the world. There were no more quadrupeds on the land, no seals and whales in the sea, no fish in the rivers, and no birds in the air. He became hungry, returned home, and told his wife Miti' to go for berries. Miti' went out, but did not find either berries or roots anywhere. She cried, saying, "What shall we eat? There are no berries even, and Big-Raven has left our daughter in our winter dwelling, and does not allow me to visit her." After she had said this, she suddenly looked down on the ground, and saw little young leaves of sweet roots before her. She dug up some of the roots and went home. She fed the children with the roots, but gave nothing to Big-Raven. He said, "I will go myself and dig some roots." He took a long mattock, and went away to dig for edible plants.

Supervisor's wife, Supervisor-Woman (Lap-ña'ut), looked down upon the earth and, said to Yiñe'a-ñe'ut, "Look down! Now your father himself has gone to dig up roots. Your anger is surely appeased now. Give the old man some food." Yiñe'a-ñe'ut said nothing. She only took a bear-skin, wranned up some grass in it, and threw it down to earth. As soon as the bear-skin reached the earth, it turned into a bear, which ran toward Big-Raven and pursued him. Big-Raven ran home. He reached the settlement, entered his house, and said to his sons, "You said there were no more reindeer or beasts in the field, and now a bear is pursuing me to this very house." Eme'mqut ran out immediately and killed the bear. They skinned it, and

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found nothing but grass inside. Big-Raven looked at the grass, and said, "Certainly, Yiñe'a-ñe'ut must still be alive. It is she who is sending all this upon us."

Supervisor pitied Big-Raven, and said to Yiñe'a-ñe'ut, "Now stop hiding the food. They may die of starvation, for all you know." Then Yiñe'a-ñe'ut unwrapped the seal-skins, and all the animals and plants re-appeared in the water, in the woods, and on the tundra. Next morning Big-Raven arose, and, seeing that birds were flying about, he went out hunting, and succeeded in killing a whale.

Soon autumn came. One day Big-Raven's people went out, and saw a long train of people coming down from the sky on reindeer. It was Cloud-Man bringing Yiñe'a-ñe'ut home to her parents. They were conducted into the house, and Yiñe'a-ñe'ut told them how her leg had gone straight up to the sky, to Big-Raven's house, and how she got there. Then Big-Raven said, "Supervisor made me cut off the leg of my favorite daughter."

Cloud-Man and Yiñe'a-ñe'ut staid some time with Big-Raven, and then went back to the sky. Eme'mqut went with them. Up there in the sky he married Supervisor's daughter, Cloud-Woman (Ya'hal-ña'ut). He took her to Big-Raven's village, and they lived there.

Told by Yu'taw, a Maritime Koryak woman, in the village of Talovka, Dec. 30, 1900.

XII. — TALES OF THE MARITIME KORYAK OF THE
EAST COAST OF PENSHINA BAY.777^x
539●*Villages of Pallan and Vayampolka.*

115. Big-Raven and Wolf.*

Big-Raven (Quikmn'a'qu) said, "Let me go and take a walk along the seashore." He went along a sandy spit, and said, "I will try to walk without legs." One of his legs dropped to the ground. "Nay, I will walk without any legs." Then the other leg also dropped off. "Now I want to walk without arms." One of his arms dropped off. "I will walk with no arms at all." Then the other arm also dropped off. "Now," he said, "I will walk without my kidneys." His kidneys fell down. "Now I will be without lungs;" and it happened accordingly. "Now my liver shall drop down;" and his liver dropped, then his heart, and his spleen. Now he was without any of his vital organs.

Wolf, who walked behind him, swallowed everything; and Big-Raven was now inside of Wolf's belly. He said to him, "Carry me to my house." — "Where is your house?" — "Close to yours." Wolf started to run; but Big-Raven pulled at his heart, and, on reaching the houses, Wolf fell down dead. Big-Raven called Miti'. "Come out! I have killed a wolf." She came out with a butcher's knife, ripped open the wolf's belly, and Big-Raven came out. Then they dried its skin. Wolf's people heard the noise, and came to see what was going on. "It seems that you have killed our man," they said. Big-Raven did not reply, but just said, "Come in!" They entered.

"Make a good fire," he cried to his women. They made a fire with damp wood. The house filled with smoke. He cried to his daughters, "Why don't you open the smoke-hole?" They went out, and cried from the outside, "We cannot open the smoke-hole properly." Then he said to his other house-mates, "Why do you not go and look after the smoke-hole?" They all went out, and shouted that they did not know how to open it. Then he said, "I will go out myself." He went outside, stopped the smoke-hole completely, and killed all of his guests; but one Wolf escaped. After the Wolf people were dead, many foxes came to Big-Raven, gnawed holes through the inside of his house, and poked their tails through them. He caught the tails and tied them together. Thus he killed the foxes. Thus he vanquished them.

Told in the village of Pallan.

116. Eme'mqut and White-Whale-Woman.²

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It was at the time when Big-Raven (Quikinn-a'qu) lived. A small spider (ku'thukut) was his sister, and her name was Amr'llu. Pičvu'čin¹ wished to marry her. At that time Big-Raven became very ill, and was unable to leave his bed. "Pičvu'čin," he said, "you are my brother-in-law-to-be. Do something for me, go in search of my illness." Pičvu'čin beat his drum, found the illness, and said to Big-Raven, "Take your team to-morrow and go to the seashore." In the morning Big-Raven started with his team of dogs. After a while he was able to sit erect upon the sledge; then he tried to stand up; and soon he was able to run along, and direct his dogs. At the mouth of the river he saw a water-hole, and in that hole he found a White-Whale woman, Miti' by name, whom he took for his wife. He carried her home. In due time she gave birth to Eme'mqut, who soon grew to be a man, and also took a White-Whale woman for his wife. Then Eme'mqut went for a walk, and found there Withered-Grass-Woman (I'rir-ve"ay-ñe'wut³), whom he also took for his wife. After that he brought home Fire-Woman (Yinta'ro-ña'wut³), and then Kinčesa'ti-ña'wut.

These four women lived together without quarrelling, until finally Eme'mqut found Dawn-Woman (Tāe-ñe'wut). She began to quarrel with all the others. The White-Whale woman said, "I am his first wife. I am the oldest woman. I will go away." Big-Raven's people sat up for several nights watching, to prevent her leaving the house. At last Big-Raven's lids dropped, and he said, "I want to sleep."

Then she ran away. She reached a lake, and there her heart was swallowed by a seal. She transformed herself into a man, and married a woman of the Fly-Agaric people. Eme'mqut went in search of her. While on his way, he found a brook from which he wanted to take a drink of water. He smelled smoke coming up from beneath. He looked down, and saw a house on the bottom. His aunt Amr'llu, and her servant Kihl'llu, were sitting side by side in the house. While he was drinking from the brook, his tears fell into the water, and dropped right through into his aunt's house, moistening the people below.

"Oh!" they said, "it is raining." They looked upward, and saw the man drinking. "Oh!" they said, "there is a guest." Then Kihl'llu said, "Shut your eyes, and come down." He closed his eyes, and immediately found a ladder by which he could descend. "Give him food," said Amr'llu. The servant picked up a tiny minnow from the floor, in the corner, all split and

¹ The hunting-deity (see p. 115).

² The ending -ñe'wut or -ña'wut means "woman." It is the dialectal form, corresponding to -ñe'ut or -ña'ut of other localities (see p. 21, Footnote 3).

dried. She brought also the shell of a nut of the stone pine and a minnow's bladder not larger than a finger-nail. Out of the latter she poured some oil into the nutshell, and put it before Eme'mqut with the dried fish. "Shut your eyes, and fall to." He thought, "This is not enough for a meal;" but he obeyed, and with the first movement dipped his hand into the fish-oil, arm and all, up to the elbow. He opened his eyes, and a big dried king-salmon lay before him, by the side of the oil-bowl. He ate of the fish, seasoning it with oil. Then his aunt said, "Thy wife is on the lake, and her heart has been swallowed by a seal. She has turned into a man and wants to marry a woman of the Fly-Agaric people." He went to the lake and killed the seal. Then he took out his wife's heart, and entered the house of the Fly-Agaric people. An old woman lived in the house. He put the heart on the table, and hid himself in the house. His wife, who had assumed the form of a man, lived in that house; and in a short time she came in from the woods, and said, "I am hungry." — "There is a seal's heart on the table," said the old woman. "Have it for your meal." She ate the heart, and immediately she remembered her husband. He came out of his hiding-place. They went home, and lived there. That's all.

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Told in the village of Palla'n.

117. How Big-Raven created Rivers.*

Big-Raven (Kutqinn-a'qu') walked along the seashore, and found a Crab (A'vvt) who was sleeping on the shore. "Crab, get up!" — "No, I shall sleep until the water comes and takes me back to my house!" — "Get up! I am hungry." Meanwhile the water rose. "Now, mount on my back," said Crab. "I will take you to my place, and give you some dried meat of the white-whale, seasoned with blubber." He took Big-Raven to his village, and said to his fellows, "Bring some white-whale-meat! Let us feed our guest!" At the same time he added under his breath, "But give him nothing to drink. Conceal the river, and empty all the vessels and water-buckets."

They had supper and went to sleep. About midnight Big-Raven awoke. "Oh!" said he, "I am very thirsty;" but nobody answered. "Halloo! I am thirsty!" but still all kept their peace. Big-Raven jumped up, and hurried to the water-buckets; but there was no water in them. He ran to the river, and found only dry stones. "Oh!" said he, "how very thirsty I am!" Then he came back, lay down on his bed, and sang, "My elder daughter, Yih'a-ñe'ut, is drinking her fill, and I am without a drop of water. I am afraid I am going to die. If some one would give me a drink, I would give him my

* The local pronunciation of the name of Big-Raven (see p. 17, Footnote 1).

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daughter." But Crab whispered, "Keep your peace; do not answer until he offers his other daughter."

After a while Big-Raven sang again, "Oh! I am indeed very thirsty! If anybody gives me to drink, I will give him my daughter An-a'rukča-ña'ut." — "Now," said Crab, "give him to drink." They gave him water, and with one draught he emptied the bucket. "This is not enough," said he. "I shall go to the river." He went to the river, and drank it dry. "Now," said he, "carry me back to my village."

They took him to his house; and he said to his daughters, "Do not be angry with me, O my daughters! I have promised to give away both of you." Eme'mqut married one; and White-Whale-Man (Sisi'san¹), the other. Big-Raven vomited the water, and created rivers out of it. That's all.

Told in the village of Voyampolka.

¹ Eme'mqut and White-Whale-Man are Crab's children. They have the same names as the son and brother-in-law of Big-Raven (see p. 21, Footnote 6).

XIII. — TALES OF THE KORYAK OF THE COAST VILLAGES
ON BERING SEA.

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*Villages of K'ichigi (K'ichin), Tillechiki (T'illiran), Khayilin (Qa'yilin),
Pakh'cha (Poga't), and Opuka.*

118. Big-Raven and Wry-Mouth-Woman.*

Big-Raven (Quykt'nn'axu¹) and Miti' quarrelled. Miti' said, "I shall leave you!" Nevertheless she did not go, but staid with her husband. Eme'mqut, however, left his parents, and, roaming in the wilderness, found a small Fox woman. He said, "I will take you for my wife," and carried her home. One time he was combing her hair with an ivory comb, when she said to him, "Please step back. You smell like a Raven!"

About this time she was pregnant. One day Envious-One (Nipai'vayun), who lived with them, said aloud, "What a strong smell this Fox woman has!" He had courted her, but without success; and now the Fox woman took offence at his words, and ran away from the house. Eme'mqut went in search of her; but they had no news of him for a very long time. Then Big-Raven and Miti' went to look for him. On their way they found a small house, which belonged to Wry-Mouth-Woman (A'ri-na'ut), the mistress of the sea. They looked down the entrance. "Have you not seen our son Eme'mqut?" — "We have not. But come down and rest awhile from your journey." Meanwhile Wry-Mouth-Woman created an invisible sea around the bottom of the ladder. "Come down!" she said. Big-Raven stepped off the ladder, and was drowned. Then Wry-Mouth-Woman said to her son, "Raven's wife is very pretty. Take her for your bride." In the evening the old Miga', the husband of Wry-Mouth-Woman, came home. His wife said to him, "I have found a good bride for our son." Miga' said, "She is the wife of another man. We do not want her. There is no good in a deed like that! Why have you killed Creator (Tenanto'mwan)? The Sun may be extinguished." The woman, however, paid no heed to his words.

Big-Raven had seven sons. The strongest of all was Kihhičim'a'xu; the most skilful in shamanistic art, Eme'mqut; and the most brilliant one, Dawn-coming-out (Tña'nto). They went in search of their father, and came to the house of Wry-Mouth-Woman. Looking down the entrance, they asked her, "Have you not seen Big-Raven?" — "No, he has not passed here. Come

* The local pronunciation of Big-Raven's name.

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 down!" Again she created a sea around the ladder; but Eme'mqut saw through all her tricks. He jumped off the ladder, and landed by the rear wall; while Kihhičm'a'xu caught in his fingers the head of Miga's little son, and pressed it so tightly that both of the boy's eyes sprang out of their sockets. Then they took Miti' and went away. Miti's new husband came home in the evening; and his mother said to him, "Those people have been here, and carried away your wife. Go after them." — "Leave them alone!" said Miga'. "She is not our woman." The son, however, went in pursuit, and in the night came up to their camp. He did not know what to do: but Eme'mqut knew very well that he was there. Therefore Eme'mqut crawled quickly over to Kihhičm'a'xu's bed, and, lightly tugging at his sleeve, whispered, "Wake up! Our pursuer has come to our place!" Kihhičm'a'xu sprang to his feet, and, seizing a kettle-hook, dealt the new-comer a blow on the forehead that killed him on the spot. Then they laid the body aside, and covered it with a piece of leather tarpaulin. The next evening, when Miga' came home, his wife said to him, "I do not know where our son and his wife are. I want you to go in search of them." — "I told you to leave that woman alone," said Miga'. However, he went in search of them, and overtook the strangers in the same camp. Dawn-coming-out was not yet asleep, and the whole country was still bright with light. "Where is my son?" asked Miga'. They pointed at the form covered with the leather tarpaulin. "What is he doing, sleeping?" — "No, more than that." — "Then he is intoxicated with eating agaric?" — "No, more than that." — "Is he ill?" — "More than that." Then the old man grew angry, and said, "You shall remember me. Some time I will get even with you."

In the mean time Eme'mqut went into the wilderness, and reached a village. It had many houses, but they were all empty. He did not find a soul in the village. It was the village of the kalau. In the centre was a large house where all the kalau were gathered for a council. They said, "Let us visit Eme'mqut, and eat all his people." When Eme'mqut heard this, he fled. One of the kalau saw his footprints, and, since he could not get the man himself, he ate them. Eme'mqut reached his home, and said, "The kalau are coming to our place to eat us." Kihhičm'a'xu was so frightened that he ran away from the house quite naked, snatching up only his cap and mittens. He went to a village of Wolves and Wolverenes, and married a woman from each. He took his wives home, but he had no food for them. At the same time he heard that his new brothers-in-law were coming in a body to visit him. "Now," he said, "the kalau may come!" Indeed, the kalau came at the same time as his new relatives. The Wolves and the Wolverenes ate the kalau, and very soon they destroyed all of them. Then they went to Eme'mqut and thanked him for the food. In this way the kalau were destroyed.

Told in the village of Ki'čm.

119. Big-Raven and Fox.*

It was at the time when Big-Raven (Qutkinn'a'qu) lived. The people ran short of provisions, and he went to the sea to fish. He threw out his hook, and caught a small ringed-seal. "I do not want you, you are too small," he said. He threw it back into the water, and resumed his angling. Immediately he caught a ground-seal, and exclaimed, "I do not want you, you are too lean." He threw his line back into the water, and caught a walrus. "I do not like you, you are too slender," and he threw it back into the sea. Then he caught a king-salmon, and said, "I do not like fish." After that he caught a whale. "Whale's meat is not good for eating." He threw the whale back, and caught Sea-Master's child. He thrust a straw through his belly, and took out of his navel a great mass of marrow. He made the marrow into a bundle, and carried it home. Fox, who lived in the next house, said, "Ah! I have children that are just as hungry as yours. Shall we not divide between us? Where did you get it?" — "In the water-hole." Fox went to the water-hole, began to fish, and caught a small seal. "This is excellent food! Shall I cook it?" She threw it back into the water. Then she caught a ground-seal. "This is a good fat seal! Could I not feed my children with it?" but she threw it away in the same manner as before. Then she caught a walrus. "Oh!" she said, "how big it is! Plenty of food in it for my children!" Then, likewise, she threw it away. After that she caught a whale. "Whale's meat is very good eating," and she threw it into the water. At last she caught the little boy, and thrust her finger through his belly; but only a small piece of marrow was in it, and even that was very poor and lean. She took the marrow home.

Big-Raven loaded his sledge full of thin pieces of ice, and dragged it home. While going home, he did not look back; and when he reached his house, his sledge was full of the choicest whale-meat. Miti' went out to meet him, and was very glad. Fox said, "Oh! could we not divide? My children also are very hungry. Where did you get it?" — "On the ice-fields." She went to the seashore, and said, "I do not want the thin ice: the thick blocks are better." She loaded her sledge full of blocks of ice, and started home. On the way she kept looking back: the ice did not turn to meat, but remained as before. After that Fox told her son to go to Big-Raven to beg for meat for a single meal. Fox's son went to Big-Raven. The latter was sitting in a ditch, steaming his own flesh. The children were crying from hunger. He stepped out of the ditch, and there lay the meat of four bears all done, and ready for eating.

Fox's son went home, and said, "Big-Raven steams his own flesh, and it becomes bear's fat." Fox said, "Quick! dig a ditch for me!" She sat down in the ditch, heaped coals around her body, and burned herself to death.

Told in the village of Tl'uran.

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120. Big-Raven and the Stone-Pine Cone.*

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Big-Raven (Qutkinn'a'qu) went to the woods, and, finding a stone-pine cone, pounded it with a stone. "Hik añaña! hik añaña!" Out of the cone came a girl with a head like a copper teapot. Big-Raven said, "Oh! what a pretty little girl!" — "Do you say that I am pretty? Mamma says, 'Come into the house.'" The house was a twisted stone-pine, and the sleeping-room was in the hollow of the bough. He entered the house. "I am very hungry." — "Open the old woman's abdomen." He opened it and looked in. Behold! it was full of the meat of a mountain-sheep, all nice and fat. He fell to eating, choked himself, and died. That's all.

Told in the village of Tr'juran.

121. Big-Raven and Excrement-Woman.*

Big-Raven (Qutkinn'a'qu) went to peel alder-bark. While working, he wanted to ease himself: so he sat down, and excreted three pieces, — one large and two small ones. "Oh!" he said, "a bear-mother with two cubs is pursuing me." He cried to the people of his house, "There! a she-bear is pursuing me. Bring weapons for defence!" One brought a spear; another, a rifle. "Where is the she-bear?" But there was only a piece of excrement.

Next morning Big-Raven went again to get alder-bark, and again he wanted to defecate. This time he excreted only one large, thick piece. "There!" he said, "I gave birth to a nice, pretty woman. I will take her for my wife." — "Miti!" cried he. "What is the matter?" — "I have a nice young woman, and I am going to take her for my wife." — "Better let Eme'mqut take her." — "No, no! I will take her myself, because she is very pretty." — "All right! take her."

He put the excrement-woman on his sledge. On the way he kept turning to her, and every now and then kissing her on her mouth. When he reached home, he shouted to his wife, "Make the house clean. I have brought my young bride!" Then he grew angry, and cried, "Why has the house such a bad smell? How can my wife live here? Ugh! what a stench! I had best take her to the reindeer-breeders."

He brought from the storehouse the best of meat, and gave it to the excrement-woman. Then he took her into the house. She began to melt; and the smell in the house grew still more offensive. "This is your children's doings! They are dirtying the house all over. Put them out of here!"

Miti' looked more closely, and saw that the woman was made of excrement.

* Interjection.

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The face was melting, and dirty mucus ran down her chin. Miti' grew angry, and spread some dog's excrement around Big-Raven and the woman, pretending that it was a gray bear-skin. By the next morning the woman was completely melted away. Big-Raven got up, and saw only a heap of dirt. "How bad it smells! — White-Whale-Man (Sisi'san), clean it away with a shovel!" White-Whale-Man cleaned away the dirt, and nothing was left. He put the dirt on his sledge, and carried it away to the seashore. Thus the excrement-woman met her end.

Told in the village of Tl'jiran.

122. Big-Raven, Fox, and Wolf.*

Fox-Woman (Yayo'ča-ña'ut), Fox-Man (Tato'lala'n), and Fox-Boy lived in a certain place. Fox-Woman went angling, and caught a flounder. "There, there! I have some food. We shall have this to eat." Big-Raven (Qutkin-na'qu) asked her, "What have you caught?" — "A flounder." — "Let me look at it." — "It is yonder in the bag." He took the flounder out of the bag, thrust it into his bosom, and in its place in the bag put a large elongated stone. Fox-Man came home, and said, "Cook some seaweed." I have caught a flounder." They put the seaweed into the kettle, and looked for the flounder, but found only the stone in the bag. They said, "There is only a stone!" — "Then Big-Raven must have stolen the flounder. Why does he steal from Fox-Man? He has plenty for his own children."

Next morning Fox-Man went to the sea, and caught a red salmon (*Oncorhynchus nerka*). "There, there, there! I have some food. We shall eat this time." Big-Raven said, "What have you got?" — "A red salmon." — "Where is it?" — "In the bag." He stole it again, and substituted a stone. Fox-Man went home, and shouted, "Cook some seaweed. I have caught a red salmon." But only a stone was found in the bag.

The next morning Fox-Man went again to the sea. He found a flounder on the shore, half hidden in the damp sand. He took it home quietly, and Big-Raven suspected nothing. Then they had a fish-meal. The next morning he went again to the seashore, and found a red salmon. He took it quietly home, and they ate it up. After that he found a king-salmon. On the fourth day he found a ringed-seal. On the fifth day he found a ground-seal.

"Now," said Fox-Man, "let us be off! We have plenty of food. Let us settle by ourselves." They settled in a new place, and took with them their old tree-ladder and their stone lamp.

Big-Raven was flying around. When he saw these things, he felt so hungry that he ate the grease part of the ladder, and swallowed the lamp.

* *Alaria esculenta*.

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In the mean time the Fox people built a new house, and began to cook a meal. Big-Raven saw it through the entrance-hole, and, taking a wooden hook, tried to lift the kettle through the hole. Fox-Girl saw the theft, and struck the hook with a stick. The kettle was overturned, and the broth scalded the heads of Fox's children. Then Fox-Man baited a hook with a piece of meat, and threw the hook upwards. Big-Raven immediately swallowed it, and Fox-Man dragged him down. Big-Raven struggled with all his might; and finally his mouth was torn open, the line snapped, and the hook remained in his jaw.

He flew away to the wilderness, and, finding a Wolf, said to him, "Let us have a vomiting-match." He began to vomit, and soon vomited out the lamp, the ladder, and the hook. Then he said, "Now let us have some sleep." As soon as Wolf was asleep, Big-Raven tied to his tail all the things mentioned, and cried, "The Ta'n-nit¹ are coming!" Wolf jumped up, and dragged away the ladder, the lamp, and the hook. The faster he ran, the louder was the jingling of the lamp, which struck against the ladder.

Big-Raven took Wolf's stores of meat, and carried them home. He said to his wife, "That is the produce of my hunt." — "But why is it so stale and mildewy? I suppose you stole it from somebody." — "Nay, I am nimble. I will go and kill a mountain-sheep."

The next day he came back, and said to his people, "I have killed a sheep. Go and bring the meat to the house." They went for the meat. "Look there!" he said. "That reddish spot on the rock yonder, that is the skin;" but when they got nearer, it proved to be a streak of ochre. "Well, then," he said, "it is a little farther off. See, it shows red against that rock yonder!" But again the red proved to be ochre. They could not find anything, and finally said, "Let us go back. There is nothing to be found. We have been fooled by Big-Raven, as usual." They returned home. That's all.

Told in the village of Tylliran.

123. White-Whale-Man and Fox-Man.*

There was White-Whale-Man (Sisi'san). His sister, White-Whale (Re'ra), said, "Let us go and look for wild reindeer." They went hunting. A big reindeer-buck passed by. "Oh!" said White-Whale, "let us kill it. Then we shall have an excellent meal." — "No!" said her brother. "My arrows are not long enough. Perhaps it will not die all at once. In struggling with death, it will surely lose fat. Let me go for longer arrows." As soon as he went home, the reindeer ran away. He came back, and brought arrows as

¹ The Chukchee and the Koryak call each other by this name. Here it probably means the former. See Bogoras, *The Chukchee* (Publications of the Jesup North Pacific Expedition, Vol. VII, p. 11).

long as tent-poles. He asked, "Where is the reindeer?" Of course no reindeer was to be seen. 773^x

They went on, and found a river which was full of salvelines. They had nothing to fish with: so he stripped his sister of her small-clothes, and used them as a seine-net. He caught one fish, and they had it for their meal. Next day they caught plenty of fish, and had an abundant meal before going to sleep. In the morning they went home, carrying heavy bundles of fish. When nothing was left, White-Whale-Woman said to Yiñe'a-ñe'ut, "Let us go and look for some edible roots." They went far away, and came to a house full of men. Not a single woman was there. They quarrelled as to who should enter first. Yiñe'a-ñe'ut said, "I will enter first;" but White-Whale-Woman jumped in quickly. Fox-Man (Tato'lala'n), who was clad in a red overcoat, took her for his wife. She felt very glad, and, coming out of the house, cried in a loud voice, "I have found a husband!" 539

Yiñe'a-ñe'ut, in her haste to follow, missed the ladder, and tumbled down through the entrance. A mountain-sheep-buck jumped toward her, and butted her face. Then she cried, "Go away! You are not a fit husband for me!" A reindeer-buck kicked her on the lips with his hoofs. "Go away!" she said. "You are worse than the other!" Then a bear hugged her with such strength that he nearly squeezed her to death. She wanted to cry, but only broke wind.

White-Whale-Woman sat down, and after a few moments gave birth to twin foxes. Then her husband steamed the bear, the mountain-sheep, and the reindeer in the ditch, and fed his family. White-Whale-Woman ate the fattest of the food, and after a while bore four more young foxes. A little later she bore thirty; on the next day, fifty; and on the day following, her children were past counting. Yiñe'a-ñe'ut was very angry, and said, "I am going home." After a while White-Whale-Woman felt lonesome, and said to her husband, "Let us visit my people." He replied, "I do not wish to go." — "But I am sure my people have killed many reindeer-bucks." — "Is that so? Then let us go."

On hearing that his sister was coming home, White-Whale-Man said, "Oh! I am very glad. She found a husband in the wilderness. He must be a Koryak, probably a rich reindeer-breeder. I am sure they will bring a large herd, as countless as the grains of dust on the trail." He sent one of his sons to the roof of the house to watch for the expected guests. "Oho!" cried the boy. "There, on the horizon, it looks as if a great fire had just been kindled." White-Whale-Man looked, and saw that a herd of foxes were coming. They entered the house, and it was full of them. They wished to sit down, but there was not room enough. White-Whale-Man emptied his storehouse of all the dried fish; but the foxes snatched only one fish apiece, and nothing was left. White-Whale-Man gathered all the kettles of the village, and cooked

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supper. In the mean time the Foxes' children gnawed the sleeping-tents, the leather lines, and even the skins that were in the house.

In due time they went to sleep; but after a little while the children began to cry, "Ka, ka, ka!" The foxes had bitten off the nose and ears of several persons, and White-Whale-Man's penis. Then White-Whale-Man killed all his fox-guests, and filled two large storehouses with their skins. He smeared with fresh oil the injured members, and thus restored all the sufferers to health. That's all.

Told in the village of Qa'yim.

124. Big-Raven and the Hunchback Woman.*

Big-Raven (Quikinn'a'qu), while wandering in the wilderness, found an old hunchback woman. He said, "Come with me." They passed by a high storehouse which stood on poles, and he put her on top of it. She was unable to jump down, and had much trouble in descending. Upon coming home, she made a big pudding of berries, and gave Big-Raven some of it. Immediately he became constipated. "Oh!" he cried, "I want to ease myself. You old one, get a knife, and try to dig the excrement out of me!" The old woman took a spear and dug into him through the anus. Immediately he leaped as high as the heavens. Upon reaching the heavens, he became a mosquito, and visited the Sun. The Sun said, "Live with me." After a while the Sun became angry, and hurled him down into the sea. Then he was transformed into a duck.

Told in the village of Poqa'a.

125. How Big-Raven created a River.*

It was at the time when Big-Raven (Quikinn'a'qu) lived. Being short of provisions, he created a river, and caused it to flow through his house. Then he began to fish with a long hook, but in the first attempt he struck nothing but his own shadow. The second time he struck his right shoulder in the fleshy part, and could not go on with his fishing. Fox-Woman (Yayo'ta-ta'ut) came and offered her assistance. She succeeded, however, in doing no more than frightening the fish away, because all the time she tried to kill two or three at a time.

After a while Big-Raven was better. "Go away!" he said. "You bring me bad luck. I prefer to go along the beach to look for seals." He found some spotted seals (*Larga ochotensis*), and caught the one that was smallest. He took it to his house, and they had food. After a while it was all eaten,

and Fox-Woman said again, "Now I will go and try my hand." — "Don't! You have no luck, and you will spoil the fishing." — "Nay, I am able to do it."

Fox-Woman walked along the beach, and, finding the seals, picked out the one that was the largest; but she could not lift it on to her shoulders. Seal said, "Let me help you," and began to get upon her back. He was so heavy that Fox-Woman fell down, and slipped into the river. She tried to swim, and said to her paws, "Now work as paddles!" Her tail she told to steer like a rudder; but she forgot to tell the tail to steer toward the shore: so it took the course toward the open sea. Fox-Woman was so tired that she could hardly paddle on; but at last she told the tail to steer toward the shore, and managed to land. After she had reached the shore, she took off her coat, and spread it on the stones to dry. Then she wanted to sleep, and, taking out her eyes, she said to them, "Keep watch over me. If anybody comes near, waken me by tickling me under my arms or on my belly." After a little time the waters began to rise; and the eyes at once tickled Fox-Woman, but they were unable to make her get up. The water took Fox-Woman up, and carried her back into the open sea. She had with her neither her coat nor her eyes, and nearly perished from cold and exhaustion. Finally her tail steered her back toward the shore. She landed, and, finding her eyes, pounded them with a stone. "There!" she said. "Why did you not keep watch over me?" She went to look for other eyes, and, picking two huckleberries, tried them. They were quite dark. Then she took two small pieces of hardened snow, and tears began to trickle down her cheeks. "They weep too much," said she; "but the tears will at least make them brighter." She went home. Meanwhile Creator (Tenanto'mwan) transformed himself into a reindeer-buck, and enticed a Wolf to kill him in that shape. Wolf ate the reindeer, and left only the bones. Fox-Woman found the bones, gnawed them all over, and assumed the shape of a man. She went on, and, finding the frozen carcass of a mountain-sheep, took it home. Then they cooked a meal. Miti', Big-Raven's wife, went out for a moment, and Fox-Woman immediately kicked the kettle, and turned it over. She damaged the kettle, broke Miti's butchering-knife, and dropped it into the fire. The meat came back to life, and walked out of the house. Miti' saw it, and said, "There goes a kettleful of meat good for cooking. Ah!" said she, "this is the meat from my own kettle."

She drove Fox-Woman away. Fox-Woman went along the shore, and saw some Gulls perched on a log that was floating on the water. She asked, "What are you doing?" — "We are catching fish." — "Take me into your boat." — "Jump in!" She jumped on to the log. The log drifted into the open sea. All at once the Gulls flew away, the log turned over, and Fox-Woman fell into the water. She was carried into the open sea, and was drowned.

Told in the village of Opu'ka.

126. Raven and Wolf.*

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● 539 Raven (Qu'ikry) said to his wife, "I want to go coasting. Give me a sled!" She gave him a salveline. He refused to take it, and said, "It is too soft: it will break into pieces." Then she gave him a seal. He rejected it also, saying, "It is too round: it will roll away." Then she gave him an old dog-skin. On this he coasted down hill. A Wolf passed by, and said, "Let me, too, coast down hill." — "How can you? You have no sled: you will fall into the water." — "Oh, no! My legs are long: I will brace them against the stones." Wolf coasted down the hill, fell into the water, and cried, "Help me out of this! I will give you a herd of water-bugs!" — "I do not want it!" — "Help me out, and I will give you a herd of mice!" — "I do not want it!" — "Help me out, and I will give you my sister, the one with resplendent (metal) ear-rings!" Then Raven helped him out. Wolf said, "Fare thee well! I am an inlander. I will go inland, far into the country. Where are you going?" — "I belong to the coast. I will stay here, close to the seashore." Wolf went his way. Raven transformed himself into a reindeer-car-
cass, and lay down across Wolf's path. Wolf ate of it. Then Raven revived within his belly, and cried, "Qu!" Wolf started to run. Raven tore out his heart, and dashed it against the ground. Wolf died. Raven dragged the body to his house, and said to Miti', "I have killed a wolf! Dance before the carcass!" Miti' began to dance, and to sing, "Ha'ke, ha'ke, ka ha'ke! Huk, huk! My husband killed one with a long tail!" Wolf's brothers followed the trail; but Raven dropped on the trail a couple of whalebone mushrooms.¹ They swallowed them, and were killed. Raven's people dragged them into the sleeping-room of Raven's daughters, Yiñ'a-ñe'whut and Cann'a'y-ñe'wut, pretending that these were the girls' bridegrooms. The oldest of Wolf's brothers, whose name was Longe-Distance-between-Ears (Mei'ñr-vi'çu-wu'thr, literally "large-[between-the]-ears-interval"), followed Raven's trail. Again Raven dropped a couple of whalebone mushrooms. Wolf, however, did not swallow them, but took them to Raven's house. "What are these?" he asked Raven. "These are my children's toys." — "And where are my brothers? Their trail seems to lead here." — "No, they did not come here." Wolf and his hosts went to sleep. In the night-time Wolf stole into the girls' sleeping-room, wakened his dead brothers, and they led the girls away.

Next morning Eme'mqut said, "Now I will at least steal the Wolves' sister." He asked The-Master-on-High (Giñho'l-Etr'ñvila'n) to let down for him the ancestral old woman. Then he killed the old woman, skinned her, put

¹ A well-known contrivance, made of a slender spit of whalebone bent around, tied with sinew, and then covered with hard, frozen tallow. When swallowed by a wolf, the tallow melts, the sinew string gets loosened, and the sharp ends of the spit break through the walls of the stomach.

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on the skin, and sat down on the snow, weeping, and his teeth chattering with the cold. The Wolf people passed by. "What are you weeping for?" — "My children lost me in the snow-storm, and now I am freezing to death." They took her along and put her into the sleeping-room of Wolf's sister. "Ho! make her warm!" But in the morning the girl was with child. That's all.

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Told in the village of Opu'ka.

127. How Big-Raven transformed himself into a Woman.*

Big-Raven (Quikmn'a'qu) said, "Let me transform myself into a woman." He cut off his penis and made a needle-case of it; from his testicles he fashioned a thimble; and from the scrotum, a work-bag. He went to a Chukchee camp, and lived there for some time, refusing, however, all the young people who offered to take him for a wife. Then Miti' ran short of food. She dressed herself like a man, and tied a knife to her hip. From her stone maul she made a penis. She came to the Chukchee camp, driving a reindeer-team, and remained there to serve for Big-Raven's marriage-price. She proved to be so nimble and active that very soon she was given the bride. They lay down together. "Now how shall we act?" asked Miti' of Big-Raven. He answered, "I do not know." After a while his penis and testicles returned to their proper places, and he was transformed into his former state. Then he could play the husband, and said to Miti', "Let us do it as we did before." In the morning they exchanged clothes and went home.

Told in the village of Opu'ka.

128. Eme'mqut and the Five-headed Kamak.*

Eme'mqut said, "I want to visit the Sun." He flew upward, and reached the Sun. The Sun said, "What do you want here?" — "I shot an arrow in this direction, and have come to recover it." They engaged in a test of strength. The Sun could not run faster than Eme'mqut. He also proved to be weaker in carrying stones. He grew angry, and said, "Even if you have outdone me, you cannot get for your wife the daughter of the Five-headed Kamak!" Eme'mqut went home and lay down in his father's sleeping-room. He kept silent, and ate no food. "Why are you so downcast?" his father asked him. "I will take the drum, and try to help you." He beat the drum, made a small boat, put it on his palm, and it grew quite large. "There," he said, "you may go now!"

Eme'mqut sailed away in the boat. He came to a strange shore, landed, and found plenty of mountain-sheep. He caught several in the skirt of his

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● 539 coat, and then, arriving at the house of the Five-headed Kamak, emptied his catch before the house. While the five-headed one was eating, Eme'mqut stole his daughter. The kamak, however, saw the theft, and swallowed Eme'mqut; but he did not kill him, because Eme'mqut immediately passed through his stomach and out. After this trick had been repeated five times, Eme'mqut killed the kamak, and took the girl home. The young woman defecated beads and copper rings. They gathered these, and grew rich. They gave part of this wealth to the reindeer-breeders in exchange for reindeer and for skins. The neighbors assembled to have a look at the bride. She proved to be so pretty, that they fell to the ground trembling, and all were dead. That's all.

Told in the village of Opu'ka.

129. How Yr'tum bore Children.*

Big-Raven's (Quiknn'a'qu) people went to the sea. They killed a whale, and carried its meat to the village. While doing so, they flung small pieces of whale-meat at each other, and tried to catch them in their open mouths. Yr'tum caught two pieces, and, after swallowing both, felt that he was with child. He could not be delivered of the child; so his sister Kilu' cut out his stomach, fitting in its place the stomach taken from a red mouse. She laid Yr'tum's stomach on the ground. Eme'mqut passed by, and kicked it with his toe, saying, "Here is a stomach that is bearing twins." The stomach was delivered of the twin children. Then Kilu' cut out the mouse-stomach, and put Yr'tum's own stomach in its former place. The father wished to nurse his children. He said, "I have no breasts! Let two bunches of blackberries serve as my breasts." The children grew up. They hunted mountain-sheep, and kept their father well supplied. That's all.

Told in the village of Opu'ka.

130. Big-Raven and the Mouse-Girls.*

One time some Mouse girls found on the seashore a small ringed-seal. Big-Raven (Quiknn'a'qu) saw them, and they tried to hide it in the sand. He asked, "What is it?" — "A stick." — "But it has eyes." — "It is a stick with eyes." — "It has also whiskers." — "It is a stick with whiskers." — "And it has also flippers." — "It is a stick with flippers." He pushed them aside, and carried away the seal. His wife skinned the seal and cooked it. She prepared a meal, and they ate. Some was left in the cooking-pot.

In the night, when Big-Raven and his wife were asleep, the Mouse girls stole the remnant of the meat, and in its place they defecated. In the morning

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Big-Raven awoke, and said to his wife, who was still half asleep, "I am hungry; give me some cold meat." She put her hand into the cooking-pot, and found it full of excrement. "Oh, oh! see the excrement! The Mouse girls have played this trick on us!" Big-Raven grew angry, and said to his wife, "Bring me my raven bow, and bring me my raven arrow;" but she gave him only the wooden fire-drill and its small bow of antler. He went to find the Mouse girls, who fled away along the seashore. When he came near to them, they cried, "O grandfather! let us louse you; let us kill your lice." — "Ay," said Big-Raven. "It seems that I have made some trouble for my little granddaughters; it seems that I have frightened them." They loused him, and he fell asleep. Then they tied a bladder to his buttocks, and awakened him. "Grandfather, wake up! Your stomach is full. Here is a good dry place for you to defecate." He tried to do so. The excrement fell down into the bladder with a loud sound, "Pi, pi!" but when he looked back, there was nothing on the ground.

He went home, and said to his wife, "A strange thing happened to me. I wanted to defecate on a place yonder, and could not find my excrement, though it fell down with a loud noise." — "Let me see your back," said his wife. "Why, you have a bladder tied under your anus." Then he cried again, "Give me my raven bow! I will shoot them dead. Give me my raven arrow!" He found the Mouse girls on the seashore. "O grandfather! there is some nice soft excrement for you to eat!" — "I do not want it." — "Then let us louse you." — "Oh! I have made some trouble for my little grandchildren." He dropped his bow, and again fell asleep. Then they fastened red fur tassels over his eyes. After that they awakened him, as before. "Go over there and look at your house!" He looked at the house, and shouted, "O Miti! our house is afire!" His wife came out, and walked around the house, looking for the fire; but of course she could find nothing. "Why, let me look at you! They have fastened something to your eyebrows!" Again he grew angry, and shouted, "Here, my raven bow! here, my raven arrow!" The Mouse girls again met him with nice words. "O grandfather! let us louse you." This time, when he fell asleep, they tattooed his nose and his cheeks. Then they awakened him, as before. "Grandfather, wake up! You must be very thirsty. There is a nice clear stream from which you may drink." He saw his tattooed face down in the water. "Oh, I will marry you!" he said. It was, however, only a reflection of his own face and body. "Shall I bring my tent to you, eh?... Oh, oh! she consents. She beckons to me." But it was just his reflection.

He went home and broke down his tent. His wife said to him, "What are you doing?" — "Do not ask me." — "But who scratched your nose and your cheeks?" — "Oh, I see, you are jealous!" — "Indeed, they have tattooed your face all over." — "Leave me alone! What do you want of me?"

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He lifted his stone hammer and anvil to his shoulders, and carried them to the stream. Then he looked down, as before. "You are still here?" he said to his own reflection. He threw the stone anvil into the water, and it sank down. After that he threw his hammer into the water, and it sank also. "Ah! I am going to marry a girl of the Reindeer people! She has accepted my presents. Now let us try the tent-poles;" but they floated on the water. "She does not want these. Then let me try the tent-cover." It spread itself upon the water, and was carried away by the stream. "Now I will try myself." He jumped into the water, and he also was carried away by the stream. "Oh, oh! the sky is reeling!" but it was only his own motion on the water. "The sky is giddy, the sky is swaying!" At last he sank down, and was dead.

Told by a Reindeer Koryak on the River Opu'ka.